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WORLD SANSKRIT CONFERENCE

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PROCEEDING OF WORLD SANSKRIT CONFERENCE

VOLUME 2 - PART II

(English Section)

Editor
Prof. Vachaspati Upadhyaya

Sub Editor
Prof. Ramesh Kumar Pandey

Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha
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OF
World Sanskrit Conference

Volume 2 — Part II

(English Section)

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from
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World Sanskrit Confrence,-2001
&
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सचिव
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AVANT-PROPOS

It is indeed my pleasure in placing before the academic world in general and the votaries of Sanskrit in particular the proceedings of the World Sanskrit Conference held in the year 2001.

Sanskrit as a language is undoubtedly a repository and reservoir of our priceless heritage. The year 2001 was celebrated as the Sanskrit Year. It was a land mark in the annals of Sanskrit when the delegates from all over the country and abroad with great commitment, perseverance and patience gathered together with a view to exploring new horizons in the field of Sanskrit.

Inspite of various impediments to the steady development of this language coupled with the successive disturbances both at internal and external fronts which India had to bear encountering ever since the dawn of history, India has successfully held up to the World her archaic literary map and compares with the literature of any other nation of the globe. The beginnings of her civilization are yet in the obscurity. Relatively to any other language of the ancient World, the antiquity of Sanskrit has an unquestionable priority. "Yet such is the marvellous continuity" says Max Muller "between the past and the present of India, that in spite of repeated social convulsions, religious reforms and foreign invasions, Sanskrit may be said to be still the only language that is spoken over the whole extent of the vast country. So says M. Winternitz: "Sanskrit is not a 'dead' language even today. There are still at the present day a number of Sanskrit periodicals in India, and topics of the day are discussed in Sanskrit pamphlets. Also, the Mahabharata is still today read aloud

publicly. To this very day Poetry is still composed and words written in Sanskrit and it is the language in which Indian Scholars converse upon scientific questions. Sanskrit at the least plays the same part in India still, as Latin the Middle ages in Europe, or as Hebrew with the Jewsë (History of Indian Literature, I.45).

It has been quite aptly remarked that "*the Indian people and the Indian civilization were born, so to say, in the lap of Sanskrit and it went hand in hand with the historical development of the culture which have come down to our day as an inheritance of priceless order for India, may, for the entire world*". Sanskrit with its philosophical insight and humanist inclusivity has flourished and evolved through the millennia tenaciously yet flexibly in different historical periods and in different shades.

I consider it relevant to quote the Landmark Judgement of the Honéble Supreme Court of India of 1993 on Sanskrit Studies in India:

> *"So far as "We, the people of India" are concerned, they have always held in high esteem the cultural heritage of this ancient land. And to foretell our views, learning of Sanskrit is undoubtedly necessary for protection of this heritage. The stream of our culture would get dried if we were to discourage the study of Sanskrit...."*

We may now refer to the policies and programmes as accepted by the Government of India. In the 1968 policy, the following inspiring statement regarding the importance of this language is worthy of notice. I quote:

> *"Considering the special importance of Sanskrit to the growth and development of Indian languages and its unique contribution to the cultural unity of the country facilities for its teaching at the school and university stages should be offered on more liberal basis. Development of new methods of teaching the language should be encouraged, and the possibility explored of including the study of Sanskrit in those courses (such as modern Indian Philosophy) at the first and second degree stages, where such knowledge is useful".*

In addition to the above-quoted statement, reference must be made from the 1986 policy in para 5.33: regarding the future course of action:

> *"Research in Indology, the humanities and Social Sciences will receive adequate support. To fulfil the need for the synthesis of knowledge, inter-disciplinary research will be encouraged. Efforts will be made to delve into India's ancient fund of knowledge and to relate it to contemporary reality. This effort will imply the development of facilities for the intensive study of Sanskrit".*

It has been laid down in Article 351 of our constitution that while dealing with the duty of the Union to promote the spread of Hindi, it would draw, whenever necessary or desirable, for its vocabulary, primarily on Sanskrit. Encouragement to Sanskrit is also necessary because of it being one of the languages included in the Eighth Schedule."

We live in an age of unprecedented challenges and opportunities. On the one hand, we face the grim reality of over population, hunger, ecological disasters, new devastating diseases, and the ever-present possibility of a nuclear holocaust. On the other hand, science constantly expands our intellectual horizon and helps create new technological wonders that, we hope, will solve some of our problems. Biologists are ėengineeringë genes to increase the productivity of vegetables and fruit trees; chemists are unlocking enzymes to make them usable for non-biological purposes, such as waste disposal, or to repair DNA in order to enhance and prolong life; and physicists are working on superconductivity and the use of lazer in computers. Scientists are also exploring the possibility of bionic organs, the application of electro-magnetic fields in the healing process, and artificial intelligence. **(From the Preface, In Search of The Cradle of Civilization Georg Feuerstein, Subhash Kak & David Frawley)**

In the backdrop of above-mentioned statement, it is a desideratum for votaries of Indian knowledge system to revisit the heritage passed on to us with a multi-dimensional projection. To understand *'Shastra Parampara'*, it requires enormous grit and stamina coupled with a discerning mind. Our tradition has laid due emphasis on both *Jnan and*

publishing two invaluable volumes entitled: *"Sanskrit Study in India"* and *"Sanskrit Study in Abroad"*. These two volumes were distributed to the participants to emphasize that Sanskrit was invaluable and indispensable because of its enormous academic rich resources.

Their papers are being published under the following five volumes:

Volume I : Sanskrit Language & Literature: For the sake of convenience, this volume has been divided into two parts. Part I contains papers written in Sanskrit and Hindi and covers 502 pages whereas Part II comprises articles in English and comes to 364 pages.

Volume II : This volume entitled 'Religion and Philosophy' For the sake of convenience, this volume has been divided into two parts. Part I contains papers written in Sanskrit and Hindi and covers 348 pages whereas Part II comprises articles in English and comes to 470 pages.

Volume III: This volume comprises three Sections such as Manuscriptology, Pedagogy and Technical sciences, this volume also has been divided into two parts. Part I contains papers written in Sanskrit and Hindi and covers 324 pages whereas Part II comprises articles in English and comes to 304 pages.

Volume IV: This volume covers Veda and Vedāṅga. It contains 62 articles divided as Sanskrit (22 articles), Hindi (13 articles) and English (27 articles).

Volume V : This volume consists of the topics such as Purāṇas, Āyurveda, Environmental Science and Indian Culture. Language-wise the number of the articles is Sanskrit (23 articles), Hindi (18 articles) and English (18 articles). Thus the total number of articles in this Volume comes to 59.

The papers received from the participating scholars have been published in five volumes.

The collection of the articles has been christened as *Pañcāmṛtam* according to five volumes under which all the articles have been arranged.They have further been named as *Caṣaka-s* such as *Prathama Caṣaka-s* etc. The two parts of the First Volume (*Caṣaka*) have been named as *Prathmo Binduḥ* and *Dvitīyo Binduḥ.* These articles have been arranged according to Devanāgari and English alphabets of the names/surnames of the author.

It is regretted that all the articles read at the Conference and submitted for publication could not be accommodated for various reasons. Nevertheless, I am grateful to all the participants who attended the Conference and/or presented their papers.

I am also indebted to various funding authorities, but for whose financial assistance such a huge affair as the World Sanskrit Conference could not have been organized on such a large scale and for so many days.

The idea of organising the Conference at such a large scale was mooted by Dr.Murli Manohar Joshi Ji, the then Honéble Minister of Human Resource Development, Government of India, New Delhi.

We are indebted to the officials of the Ministry of Human Resource Development for extending full co-operation due to which the conference could be arranged in the Vigyan Bhavan, New Delhi for long five days. The support made by the Rashtriya Sanskrit Sansthan under the able leadership of Prof.V.Kutumba Shastri provided a fillip for the success of the conference.

I am ending my editorial remark with a sad note. We lost Dr. K.P.A. Menon, an eminent Scholar and Administrator, who was a constant source of inspiration in each endeavor of ours before and after the World Sanskrit Conference. To me, he was my friend, philosopher and guide. I sincerely pay my tributes to the memory of Late Dr. K.P.A. Menon and pray God to give eternal peace wherever he is. During his tenure as the Chancellor of this Vidyapeeth, he guided the destiny of this infant Institution and paved way for enormous academic achievements.

I am especially indebted to Justice Ranganath Mishra, Chairman, Organising Committee who has given the benefit of his mellow wisdom in all the endeavours we have made for publication works. We are really beholden to the members of the Advisory Board of Editors, especially the Chairman Dr. V.R. Panchamukhi, Chancellor, Rashtriya Sanskrit Vidyapeetha, Tirupati and other expert members who have exhibited deep interest in going through the articles penned by eminent Scholars. We place on record our immense gratitude to our knowledgeable contributors who prepared their articles with great authenticity at a very short notice.

We would like to place on record the sincere help, encouragement and the tacit support of a host of scholars especially Prof. Ramesh Kumar Pandey, Professor (Research & Publication), Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha and Prof. Jagadamba Prasad Sinha, Ex.HoD, Department of Sanskrit, University of Lucknow, U.P.

I have the pleasure to make a special mention about the efforts put in by M/s Amar Printing Press who deserves appreciation for their sincere co-operation and qualitative approach but for which these volumes could not have seen the light of the day.

As we stand on the threshold of 21st Century, the five volumes are bound to provide the twin objectives of attempting to take stock of what has already been achieved and sending an agenda for the future. It is time to make resolution for tomorrow's World supported by the eternal values enshrined in Sanskrit, the repository of our pristine glory.



Śrāvaṇapūrṇimā

V.S. 2062

(Vachaspati Upadhyaya)

Editorial

Sanskrit language, as a vehicle for conveying the tenets of Indian culture, has been irrigating the lush green Indian land with its ever-flowing currents of thoughts. In the modern times bubbling with the feelings of universality, it is the divine language (Sanskrit) which is a panacea for quelling all sorts of perils associated with the advancement of science and technology. It is the divine language (Sanskrit) which is the remedy for all sorts of perils, it is the means for attaining all aims of human life, it is the placid water for washing the mud of mutual enmity. It is here that lies the harmless path of one's progress, it is the song of goodwill of a group of people, it is the way of cooperative understanding of the whole universe, it is like one's own feeling for all the living beings. It is the glory of science of the nature and it is the old way of modern inventions, taking shelter of the creeper of Sanskrit, glorified with variety of knowledge and science laden with the blossomed flowers and in order to make the whole universe fragrant with the heaps of their pollengrains that the year 2001 of the Christian era a five-day Special Session of the World Sanskrit Conference was convened in the famous Vijñāna Bhavana in Delhi, the capital of India, on behalf of the Department of Language of the Ministry of Human Resource Development, Government of India.

The Vice-Chancellor of Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha (Deemed University), Prof. Vachaspati Upadhyaya, whose knowledge of the scriptures is well known, was appointed its General Secretary. It was due to his efforts that this Vidyapeetha was selected the main venue of the Conference. And, it was with his personal efforts that more than one thousand scholars well-acquainted with the way of living, language, manners of different lands and capable of crossing the river of knowledge of Sanskrit

attended the Conference and participated in various sessions and lively discussions.

It was not practically possible to publish all the papers presented in the Conference. Hence, a Committee of experts was appointed to select th articles for publication. Only the articles selected by that Committee are being published in five volumes. Volume one is divided into two parts. Part First contains the articles in Sanskrit and Hindi whereas Part Second contains those in English. Other volumes contain the articles presented in Sanskrit, Hindi and English. In all the Parts/Volumes the list of contents has been given in the beginning and that of the scholars is appended at the end. The articles have been arranged according to the alphabetical order of the surnames of the scholars in every Volume/Part.

In publishing these articles I was fortunate in getting the advice and guidance of the experts of various subjects. Without getting their guidance it would not have been possible these papers. I express my sincere gratitude to these scholars who are experts in their respective fields.

Our learned Vice-Chancellor, Prof. Vachaspati Upadhyaya, encouraged me in so many ways including being good enough to write a AVANT-PROPOS to these Volumes. As Chief Editor of these Volumes he has guided and helped me at every stage of their publication. I confess that I could not have succeeded in bringing this publication without the support of Prof. J.P. Sinha. I express my heartiest gratitude to him for his constant guidance and help.

I would like to conclude with acknowledging the efforts of Sri Hiralal of the Amar Printing Press in bringing out the publication of nicely got up.

—R.K. Pandey

Contents

The *Upakramanyāya* according to Vyāsatīrtha and Madhusūdana Sarasvatī

(with special reference to *Advaitasiddhi*)

Dr. V.M. Ananthanarayanan

While dealing with perception, its nature, the *Advaitasiddhi* of Madhusūdana, discusses the validity of the objections raised by Vyāsatīrtha and rejects them.

Objection:

Vyāsatīrtha argues that the assertion of the Advaitin that the perceptual cognition is invalidated by the cognition arising from inference and verbal testimony is wrong; because perception is more powerful than inference and also from verbal testimony if the teaching of the latter is not in accordance with it. In the wake of this basic position, Vyāsatīrtha raises several objections against the view that perception is less powerful than inference and verbal testimony. Madhusūdana presents reasons disapproving Vyāsatīrtha's objections.

Vyāsatīrtha explains the powerful nature of perception on the basis of the maxim known as *Upakramanyāya* arrived at in the Pūrvamīmāṁsāsūtra-s.[1] This maxim is as follows: if the meaning of the initial passage and that of the concluding passage are in conflict with each other, then the concluding passage must be interpreted in such a way as not to have any conflict with the meaning of the initial passage. The reason for subscribing to this view is that the initial passage is of greater force than the concluding one.

The *Pūrvamīmāṁsā* school sets forth the ground for admitting that the initial passage is more powerful than the concluding one by stating that at the time of the origination of the cognition of the

1. *Pūrvamīmāṁsāsūtra*-s, 3.3.2

sense of the initial passage there is nothing that is opposed to it, as the cognition of the meaning of the concluding passage has not arisen then. In other words, it is *asañjātavirodhī*, that is, the one in whose case a contrary cognition has not arisen earlier. But the knowledge of the meaning of the concluding passage has at the time of its origination, the knowledge of the meaning of the initial passage opposed to it. It is, therefore *sañjātavirodhī*. The former naturally is of greater force than the later; and, so the concluding passage must be interpreted or understood in such a way as not to have any conflict with the meaning of the initial passage.

On the basis of the above maxim, Vyāsatīrtha argues that we have to admit that perception is more powerful than inference or verbal testimony. It is so because the latter two function subsequent to perception. At the time of the rise of the cognition from perception there is nothing preceding it. But the cognition arising from inference or verbal testimony has perceptual cognition prior to it. If there is conflict between what is given in perception on the one hand and the one that is derived from inference or verbal testimony of the other, then the former being *asañjātavirodhī* is more powerful than the latter two which are *sañjātavirodhī*.

Now Vyāsatīrtha following the *Pūrvamīmāmsāsūtra*-s explains the above maxim by making a reference to a particular section which deals with the *Veda*-s. The initial passage of that section reads as follows:

Tebhyaḥ tepanebhyaḥ trayo vedā asṛjyanta; agneḥ vāyoḥ yajurvedaḥ; ādityāt sāmavedaḥ[1]

This text is a commendatory passage. It means that the *Ṛgveda* emanated from *Agni*; the *Yajurveda*, from *Vāyu*; and the *Sāmaveda*, from the Sun. Each of the *Veda*-s is a collective body of sacred hymns.

The concluding passage reads as follows:

Ucchaiḥ ṛcā kriyate, ucchaiḥ sāmnā upāṁśu yajuṣā[2]

In the initial passage there is reference to the *Ṛgveda*, the *Yajurveda* and the *Sāmaveda*; and, in the concluding passage there is

1. *Maitrāyaṇīsaṁhitā*, 3.6.5
2. *Ibid*.

reference to the *mantra*-s—*ṛk, yajus* and *sāman*. The initial passage is commendatory one, and the concluding passage is an injunctive one. According to the general rule that the injunctive one is more powerful than the commendatory text, the latter must be interpreted in such a way as not to have any conflict with the former one. Accordingly, the words—*Ṛgveda* the *Yajurveda* and *Sāmaveda* which primarily signify the collective body of hymns respectively are taken to signify secondarily the *mantra*-s, the *ṛk* the *yajuṣ* and the *sāman* respectively. Thus the import of the whole section where in these two passages occur would be that in a sacrifice the *Ṛk-mantra*-s are to be recited in a loud voice even if they occur in the *Yajurveda*. In the same way, the *Yajurmantra*-s are to be recited in a low voice even if they occur in the *Ṛgveda*. Similar consideration applies to the *Sāmamantara*-s too. This is the prima facie view and it is presented in the aphorism-

Śrutaḥ jātādhikāraḥ syāt[1]

The conclusive view is: it is true that the injunctive text is more powerful than the commendatory text. But it is a general one. In the present case, the commendatory text occurs first and so at the time of the rise of the knowledge of its meaning, there is nothing opposed to it. It is *asañjātavirodhi*. The injunctive text occurs subsequent to the commendatory one. As result, at the time of the rise of the knowledge of its sense it has the knowledge of the meaning of the initial passage opposed to it. Hence it is *sañjātavirodhi*. Hence the former is of greater force than the latter. It is on this ground that we must interpret the concluding passage, although it is an injunctive one, in such a way as not to have any conflict with the meaning of the initial passage, although it is a commendatory text.

Now the words *ṛk, yajus* and *sāman* are taken in their secondary senses or *Ṛgveda, Yajurveda* and the *Sāmaveda*. Now the whole section would mean that the collective body of the hymns—the *Ṛgveda* is to be recited in loud voice. Even the *Yajurmantra*-s contained therein must be recited in a loud voice. In the same way, the collective body of hymns—the *Yajurveda* must be recited in a low voice. Even the

mantra-s styled as *ṛk* contained therein must be recited so. This view is arrived at in the aphorism.

Vedo vā prāyadarśanāt[1]

The point that is of profound importance here is that just as the initial passage is treated to be more powerful than the concluding passage, in the same way, perception on the ground of its not having anything opposed to it at the time of its functioning is more powerful than inference and verbal testimony which at the time of their functioning have the cognition arising from perception opposed to it. The perceptual cognition that the world is real cannot be invalidated by the cognition that the world is non-real arising from inference and verbal testimony.

Reply:

Madhusūdana argues that the above contention that the cognition which arises from perception earlier invalidates the subsequent cognition that arises from inference and verbal testimony on the basis of the *upakramanyāya* is wrong. It is because the latter is applicable only when there is contradiction between the initial passage and the concluding passage of a section of a text that conveys a unitary sense. It must be noted here that both the passages are equally valid. In the present case, the contradiction is between perception on the one hand and inference and the *mithyātvaśruti* on the other. The validity of inference is ascertained on the ground of its being free from fallacies; and the validity of the *śruti* texts is ascertained on the basis of their being not defiled by any defect. But the validity of perception has not been ascertained, as the knowledge that arises from it is not invariably valid; it is erroneous, too, in certain cases. Thus, unlike the initial and the concluding passage that are equally valid, perception, on the one hand, and inference and verbal testimony on the the other, are not equally valid. And perception whose validity has not been ascertained is less powerful than inference and verbal testimony whose validity has been well ascertained.

If, however, it is argued that the maxim of the antecedent one invalidating the subsequent one would be applicable in the case of

1. *Pūrvamīmāṁsāsūtra*, 3.3.2

perception on the one hand and inference and verbal testimony on the other, although the two are not equally valid, then, Madhusūdana argues that the erroneous congnition 'This is silver' arises first. It is *asañjātavirodhī*, that is, at the time of its origination nothing exists as opposed to it. And the cognition "This is shell' arises subsequently. It is *sañjātavirodhī*, that is, it has at the time of its origination the cognition. 'This is silver' opposed to it. According to the maxim of the antecedent one invalidating the subsequent one, the cognition of the form 'This is silver' which is antecedent would sublet the cognition 'This is shell' which is subsequent. But this is not the case.

It is because the cognition 'This is silver' and the cognition 'This is shell' do not have equal validity. That is why the antecedent one although *asañjātvirodhī* does not invalidate the latter one although it is *Śāśvavirodhī*.[1]

It emerges from the above that the maxim of the antecedent one subletting the subsequent one is not applicable in the case of perception on the one hand and inferecne and verbal testimony on the other. Perception is less powerful than the other two.

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1. *Advaitasiddhi Madhusūdanasarasvatī,* with *C.Balabodhini* by Yogendranatha Bagchi, Ed. Sitansu Sekhar Bagchi, Vols.I and II,Tara Publications, Varanasi, 1971.

2. *Pūrvamīmāmsāsūtra*-s of Jaimini, with the C.of Śabara, 2 Vols. Harikrishna Das Gupta, Banares, 1910.

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1. *Advaitasiddhi,* p.121

Some Contributions of Vedic Sages to Mathematics

N.Balakrishnan

InVedāṅga Jyoutiṣa, an ancient work belonging to the 7th century B.C., there occurs the verse

यथा शिखा मयूराणां नागानां मणयस्तथा ।
तद्वद्वेदांगशास्त्राणां गणितं मूर्ध्नि स्थितम् ॥

Arithmetic

Many series of numbers are mentioned in *Taittirīya Saṁhitā*[1].

एका च शतञ्च सहस्रञ्चायुतञ्च नियुतञ्च
प्रयुतञ्चार्बुदञ्च न्यर्बुदञ्च समुद्रश्य मध्यञ्चान्तश्च परार्धश्च ।

Here we find the numbers

1. 1, 10, 100, 1000, ..., 1,000,000,000,000.

परार्ध means 10^2.

A study of the series[2] shows that-

1. Arithmetical and geomtrical porgressions were known to the vedics.

2. Multiplication tables of 4,5,10 and 100, were known to the vedics.

---

1. *Taitt. Saṁ*, 4.4.11 and 7.2
2. *Ibid.*, 7.2

1. Decimal Place-value notation of natural numbers were known to the Vedics.

2. The fundamental operations, Addtition, Subtraction, Multiplication and Division were known to the Vedics, as is clear from *Śulba* works.

3. Fractions were known to the Vedics (The numbers 1/2, 1/3, 1/5,...., 1/9 are found in *Taittirīya Brāhmaṇa*[1].

The fractions 3/4 occurs in *Ṛgveda* (*Tripāda*) 1/16, 1/8, and 1/4 were known by names *Kala, Sapha* and *Pāda*[2]. 1/12 was called *Kuṣṭa.*

Many fractions are mentioned in Śulbasūtras, 1/15 is called *Pañcadāsa Bhāga.*

***Śūnya*-Zero**

The number zero is of Indian origin. Its synonyms तुच्छ्य and रिक्त are found in the *Ṛgveda.*

Gramatically, it is derived from the root शि according to the *Gaṇa Sūtra* उगवादिभ्यो यत् शुनः सम्प्रसारणं वा च दीर्घत्त्वम्)[3] । As Panini (c 550 BC) mentions the derivation, the word is very ancient.

The science of Geometry was fully known to the Vedics.

Citi-s, mentioned in *Saṁhitā*-s[4] cannot be constructed without the aid of *Śulbasūtra*-s. *Saṁhitā*-s imply the existence of *Śulbasūtra*-s from very old times.

A study of *Śulba-Sūtra*-s reveals —

1. Square, rectangles, trapeziums, thombuses, circles and their properties were clearly known to the *Śulba-kāra*-s.

1. *Tatti., Brā,* 1.8.1
2. *Maitrāyaṇi Saṁ,* 3.7.7
3. *Pāṇini,* 5.1.2
4. *Taitti, Saṁ,* 5.4.11 etc.

2. A number of geometrical constructions are given in the *Śulba Sūtra*-s, notable among these are :

1. Construction to convert a square into a rectangle of equal area.

2. To convert a trapezium into a square[1]

3. To convert a triangle into a square[2]

4. To convert a hexagon into a square[3]

5. To construct a square of area equal to the sum of two given squares[4]

6. difference of ...

7. To construct a circle equal in area to that of a square and vice-versa[5]

Surds like 2, 3, 5.... are given in *Śulba* works.

Āpastamba has given

2 = 1 + 1/3 + 1/3.4 + 1/3.4.34

which is correct to three decimal places (1-414)

The so-called Pythagoras theorem was well-known to the auhthors of *Śulba-Sūtra*-s

We find it clearly mentioned in *Bodhāyana Śulba Sūtra*[6] (c 800 B.C.).

It must have been known to the earlier *Sūtrakāra*-s and is implied in the Saṁhitās. Pythagoras belonged to the 5th c B.C. (c 470 B.C). whereas Bodhāyana belonged to 800 B.C. or even earlier.

1. *B.S.S.,* 1.55
2. *Ibid.,*
3. *KSS.,* 4.9
4. *B.S.S.,* 1.50
5. *Ibid.,* 1.59
6. *Ibid.,* 1.48

It states

दीर्घ चतुरस्रस्य अक्ष्णया रज्जुः पार्श्वमानी
तिर्यङ्मानी च यत्पृथग्भूते कुरुतस्तदुभयङ्करोति ॥

The square produced by the diagonal of a rectangle is equal to the sum of the sqares produced by the suqares of the length side and breadth side of the rectangle.

Examples are also given in *B.S.S*[१]

त्रिकचतुष्कयोद्वदशिक पञ्चिकयो: पञ्चदशिकपष्टिकयो:— इत्येतासूपलब्धि: *BSS*[२]

$3^2 + 4^2 = 5^2$ $7^2 + 24^2 = 25^2$ $12^2 + 5^2 = 13^2$

$12^2 + 35^2 = 37^2$

This Bodhāyana's Theorem i.e. Pythagoras theorem forms the very basis of all geometry and trigonometry.

The Problem of Constructin of Five Altars

Five altars of various shapes *Śyena, Prauga* (isoscles triangle), *Ubhayataḥ Prauga* (Rhombus type), *Droṇa* (Tub shape), *Ratha Cakra* (Chariot wheel) etc. are mentioned in the *Saṁhitās*.

The conditions are :

1. The altar had to be made up of 1000 bricks

2. There were to be five layers, each layer consiting of 200 bricks

3. The Ist, 3rd and 5th were alike. 2nd and 4th were alike

4. Junctions of bricks were not to come one above the other.

5. The total area was to be 7 1/2 square *Puruṣa*-s where 1 *Puruṣa* = height of sacrificer. If we take 1 *Puruṣa* = 6 roughly, the area is 270 sq. ft. or 30 square yards.

1. *Ibid.*, 1.49
2. *B.S.S.*, 2.1, 2.2 etc.

Citi-s of 8 1/2 to 101 1/2 suqare *Puruṣa*-s are mentioned in *B.S.S*[1] square.

Various types of bricks were *Pañcamī*, (24A x 24A), *Adhyardha* (rectatangular 36A x 24A), *Ardhyā* (right angled triangle) etc. are mentioned in the *Śulbasūtra*-s. In the case of *Rathacakra citi*, bricks were curved. Sizes, shapes of bricks, all had to be worked out accurately.

1 *Puruṣa* = 120 *Aṅgula*-s 1 *Aṅgula* = 34 *Tila*-s, sizes of bricks are worked out accurately correct to *Tila*-s in the commentaries.

Many are the sizes and shapes of bricks. It follows that 1- writing was very in vogue in Vedic Times.

2. Calculations were known to the Vedics. Without these, the various *citi*-s cannot be prepared.

Astronomy

Equally remarkable was the knowledge of Astronomy possessed by the Vedics, for it was indispensable for conducting the various *yajña*-s., without this.

वेदा हि यज्ञार्थमभिप्रवृत्ताः कालानुपूर्व्या विहिताश्च यज्ञाः ।
तस्मादिदं कालविधानशास्त्रं यो ज्योतिषं वेद स वेद यज्ञान् ॥

All the stars from *Kṛittikā* to *Apa Bharaṇi* are mentioned in *Taitirīya Saṁhitā*[2], *Taittirīya Brāhmaṇa*[3]. *Varṣa*[4], *Ṛtu*[5], *māsa*[6], *Ayana*[7],

1. *Tatt. Saṁ*, 4.4.10
2. *Taitt. Brāh*, 3.1.1
3. वर्ष शतञ्जीव शखो वर्धमानः (*ṚV*, X.161-4) संवत्सराय स्वाहा (*TB*, 3-1-6)
4. ऋतु ऋतुभ्यः स्वाहा (*Ibid.*, 3-1-6)
5. मास मासेभ्यः स्वाहा (*TB* 3-1-6) । द्वादशमासाः संवत्सरः (*TS*)
6. य एवं विद्वानुदगयने प्रमीयते (Taitt. *Āraṇyaka* 10.) तस्मादादित्यः षण्मासान्दक्षिणेनैति षडुत्तरेण (*TS*)
7. पक्ष यं कामयेतवसीयान्त्स्यादिति तं पूर्वपक्षे याजयेत् (*TB*)

Pakṣa[१], *Nakṣatra*[२], *Amāvasyā*[३], *Purṇamāsī,* and other divisions of time are found in the Vedic literature[४]. Eclipses are also mentioned (ऋ.ए: सुवर्भानुरासुरः सूर्यं तमसा विध्यत्). Garga (a contemporary of Lord Krishna), Parāśara (A Ṛigvedic seer) all date back before 1000 B.C.

Vedic Mathematics : This is yet another amazing branch of Mathematics developed by the Late Shankaracharya of Puri. This is based on sixteen *sūtra*-s, which, according to him, were contained in *Atharvapariśiṣṭa.* This branch is gaining fast popularity. Some European countries hare already introduced this in their schools.

Research is necessary on the commentaries of the *Śulba-sūtra*-s and they should be translated into English with suitable explanations. Though the *Sūtra*-s have been translated, the commentaries have not been. Further research in *Śulba Sūtra*-s, their commentaries and Vedic literature will definitely yield much more valuable information regarding the state of Mathematics of the Vedic-times.

॥ शुभं भूयात् ॥

12. Eclipses :

यत् त्वा सूर्य स्वर्भानुस्तमसा विध्यदासुरः ।
अक्षेत्रविद् यथा मुग्धो भुवनान्यदीधयुः ॥[५]

O Sūrya! The *Asura* called Svarbhānu (Rāhu) covered you with darkness. At that time all the worlds were appearing dark.

13. Taitt. Brāh.[६]

1. नक्षत्र 8. योवाइहयजते । अमुं स लोकं नक्षते । तन्नक्षत्राणं नक्षत्रत्वम् ॥ *(Ibid., 1-5-2)*
2. अमावास्था 9. शमावास्यायै स्वाहा *(Ibid., 1-6-15)*
3. पौर्णमासी 10. पौर्णमासीमेव यजेत *(Taitt. Saṁ. 2-5-4-4)*
4. See Taitt. Brā (1-5-2) देवस्य सवितुः प्रातः प्रसवः प्राणः । मित्रस्य संगवः etc.
5. Ṛ.V., x.4.5
6. *Taitt. Brāh.*, 3.1.1 etc.

Tāntric and Vedic Reflections in *"Charyā"*

Anita Bandyopadhyay

In 1907 AD Mahamohopadhyaya Haraprasad Shastry discovered the oldest Bengali literature work viz. *"Charyapāda"* out of the rich collections preserved amongst Nepal's Royal heritage. Bangiya Sahitya Parisad published the said work *Charyāpada* in 1916 AD under the heading. "(Hazar Bacharer Purāṇa Bānglay Bouddha Gan O Doha)". This discovery of Shri Shastry consisted of four treatises.

In the later years Dr. Probodh Chandra Bangchi and other stalwarts discovered a few more *Charyās*. Although there would be a time gap between these finds, yet the matter dealt with in these volumes being the same, we shall club these works together with *"Charyāpad"* itself for our discussion.

Sanskrit was widely used amongst the Buddhists. "Tripiṭaka" which was compiled a few centruies after Buddha's demise, was also written in Sanskrit. The treatise on *Sarvāstivāda*, (*Tripiṭaka*) Works of Aśanga, Basubandhu, Nāgārjuna and Ashvaghoṣa etc. used also Sanskit langauge. These authors must have studied the old existing Vedas and Tantras.

Mahāyānī writings showed strong Brahmanic influence. Adoration of different images of goddesses was practised in the Vihāras in full swing.

Mahāyāni Buddhist Āchāryas accepted all sects and castes in their fold. But even after concesion these non-Buddhists did not forget or forsake their old beliefs and practices. This led to the

practice of worshipping the tribal spirits in the form of Mātṛkā, Ḍākinī, Yoginī, Yaksha, Piśaca etc. among the followers of Buddhist cult.

According to Taranath, the Tibetan historian *Tantra* was secretly practised amongst the Buddhists for about 300 years, but only after the Siddhacharyas gained ascendency during the Pāla dynasty that such Tantricites, practised rites openly.

Bajrayānis regard absolute void (निर्विकल्प शून्य) as Nairātma Deva. Ghostic consciousness (बोधिचित्त) on embracing (*Nairātma*) gets dissolved in Naitāt Mā and experiences (*Mahāsukha*) or supreme exultation.

According to Hindu Tantric process one strives for the ultimate power (*Parāsakti*) by assuming the role of Śiva oneself. Similarly Mahāyani Tantrics Śiva to attain ghostic conciousness (बोधिचित्त) by becoming enlightened self(बोधिसत्व)[१]

In this Sādhanā Devas and Devis are all in couples or locked in embrace.[२] Sometimes Devi has her arms round the neck of her consort, sometimes she is locked in a tight embrace and sometimes she is happily seated on the lap of her consort. From the copper plate of Narayan Pal at Bhagalpur we find the eulogistic reference to Lokenath who is holding Maity as his beloved consort. Such love making postures have emerged from Hindu Tantra in various ways.[३] This is the Vedic view which is substantiated from Bṛhadāraṇyaka Upaniṣad -

1. Tantra conceives the whole universe containing animate and inanimate objects, to be studied It says "Shyāmārahasya 9th ch. quotes an observation from which is also relevant. In *Muṇḍakopaniṣad* the simile of river flowing into the ocean signifies the same thing.
2. The posture of being locked in embrace is the unique form of the ultimate monistic truth, *Pañcakrama vacana* quotes (O.R.C. P-32, F.N.(1) In Sādhanmālā this state has been called (non-masculine/hirmaphrodite) (Sādhanamālā, Vol.II P 505). In this context, Although Brahma has been said to be sex gender-less in Upaniṣad, Tantra conceives the same as female.
3. 6th line in Nirukhavaiantra.

Tantra and Veda have talked about conjugal esctasy in different veins while describing the elevation to new founded realm of Ānanda. In the matter of such a state of ecstasy, has been conceived in Hindu Tantra as well as in Buddhist Tantra, *Iḍā, Piṅgalā,* Suṣumnā channels of nervous energy (नाड़ी) of Hindu Tantra may be compared with Lalanā, Rasanā and Avadhūtikā (नाड़ी) of the Siddhacharyas in Buddhist Tantra.

In 28th Caryā of Caryāpāda Śabaraped narrates such an account of conjugal ecstasy while describing a night of pleasure with Sabari in Sabara's bed. In the Commentary of Munidatta (*Caryācaryā viniścaya*) it is stated in the 7th line.

Similar conjugal union has also been described in Carayā No. 19. In Darkārṇava, the descriptions of *Heruk* (हेरूक), *Upāya* (उपाय), knowledge (प्रज्ञा) etc. have followed the style adopted in Hindu Tantra while delineating Devi Tārā and Bhairava. The esctatic state has been described, even the Yojñopavīta (यज्ञोपवीत) has been mentioned.[1]

Human body has been compared to lotus in *Atharvaveda*. Lotus motif has been extensively used in Yantra and Ṣaṭcakra (यन्त्र और षट्चक्र) under Tantra. According to Purāṇas, Lotus lies at the origin of creation. Lotus has crept into Buddhism and Caryā following this tradition. In the 4th Caryā we have Kamala-kuliṣa or lotus-thunder; in 10, 23 *Nalīnivan* or Lotus-cluster, in 27th and 47th Caryā lotus has also been used symbolically. In Sorojbajra's Doha (together with Adwayabajra's Ṭīkā or commentary) use of the expresssion Kamala-Kuliṣa is also symbolic. Institution of the preceptors (गुरूवाद) and symbolic way of expression remind one of the Veda and Tantra. In the Ist Caryā it has been advised that *guru* should be approached for knowledge and in the 2nd Caryā Kukkuripad says that only one out

1. P. 244-written by Haraprasad Shastry and published by Mahabodhi Book Agency.

ten million persons can comprehend the same. In 28th Caryā the description of piercing Nirvāṇa with the staff or arrow fixed on the mind as the bow, is virtually a translation of *Muṇḍakopaniṣad mantra* (2.2.4). Brahma of Upaniṣad is Vedic, Oṁkār has been mentioned as the bow. The method of Yoga and physical *sādhanā* mentioned in Caryā (8th 13th etc.) can be traced from the Tantric (षट्पद्म) Kaṭhopaniṣad (2.3.16), Chāndogyopaniṣada (8.6.6) etc.

Sahajāni Buddhist gave shape to Caryāpāda. They wanted to attain *Nirvāṇa* through contemplation by elevating the mental plane instead of the parapherneila of various rites and invocation of *mantra*-s (c.f.Caryānos 4,19,25,28 etc.) whereas according to Tantric concept *Śiva* and *Śakti* dissolve together at the Sahasrāra (सहस्रार) so also according to Caryā the union with *Nairātma* occurs at *Uṣṇasa-Kamala* (lotus at the top).

In Upaniṣads, realisation of *Brahma* has been described as being beyond the pole of senses. Just as in Tantra lower caste females have been displayed for conjugal pleasure, similarly in Caryāpāda untouchable females like Ḍombī, Śabarī etc. have been introduced to equate with *Nairātma Devī*.

It has been observed by the authors of Caryās that Ḍomnī girls live outside the city area and the Brahmin boys snaek around them (Caryā No.10). The commentator has used Ḍomni and Brahmin symbolically.[1] Brahman here goes to Ḍomni, while in the Veda, V*idyā* approached Brahman and requested him for her protection and said that if she could be held in secret then only she would be effective.[2] Ṛigsaṁhitā[3] *mantra* says that some do not take note of such Vidyā, i.e., they do not care to look at her while she is visible, they do not pay heed to her even if she is audible, yet to some she reveals

1. अस्पृशयोगत्वात् डोम्रीति पियुद्धावाधूती नैरान्मा बोधव्या । ब्रह्मणोति ब्रह्मकारवीजज्ञातं चपलयोगत्वात् चित्तवटुकं ।
2. *Niruktā* 2.2.4.4
3. *Ṛ V.* X.71.4

herself totally just as a beautifully dressed woman reveals herself to her husband. The erotic description here is similar to the Tāntric one.

Śabarapāda says in Carāyā No. 28 that Śabarī maiden lives on the high cliff mountains having guñja beads to serve as her necklace and peacock's tail-feather to adorn her head. She is the spouse of Śabara and they come together on top of cliff. According to the commentator, high mountain or Sumeru peak is the topmost part of the body or Mahāsukhacakra.[1] Similar exposition is found in Mekhalā *Ṭīkā* of the 5th Dohā in *Dohākoṣ* by Krishnachārya.[2] Śabarī maiden of Caryā is probably the Śabarī or *Kirāti Devi* of the Tantrics.[3] Commentators of Caryās, the authors of Caryā and even the commentators of the *Doha*-s had been greatly influenced by the Veda, Tantra and Brahminic cult. 29th Caryā mentions about Veda and Āgama in the commentaries of *Dohā*, Brahmā, Viṣṇu, Indra, Svargasukha etc. have been discussed. They even named some Purāṇas Sahajāśrayapañjikā of Dohakosa quotes from the Veda to prove the futility of Brahminic caste system. Even *Agnihotra* Yojña has been mentioned. All such instances will go a long way to estabish that Caryāpāda developed virtually along the Vedic and Tāntric lines.

1. योगिन्द्रस्य स्वकायकालदत्तमुन्नतं सुमेरुशिखराग्रे महासुखाचक्रे—इत्यादि।
2. महासुखं वसत्यस्मिन्निति महासुखावास उषीष...मेरुगिरिशिखरमित्यर्थः।
3. In *Devīpurāna* (17.23) she has been depicted as living on the high peaks- "According to *Śaradātilaka* Kairātī Devi is dark (श्यामा), having peacock's tail-feather on her head and *guñja* necklace round her neck. In the *Atharva Veda* it is stated that this *Kairātika* maiden keeps digging the hills with a golden shovel for collecting herbs (10/4/14). It looks as though she was transformed into Sarasvatī, the goddess of leorning at some later stage. In Vajasaneyā Saṁhitā Sarasvati has been called Vāk and Bhiṣak-" etc. contain passages where the nude beauty of Vāk and her relation with Soma have been discussed. Here there is a clear indication of the close association between Tantra and Buddhism.

Sanskrit Teaching in India

Dr. M.C. Bhartiya

Sanskrit, being one of the most ancient languages and also being the richest classical language, has a special place among the languages of the world. Its teaching, therefore, assumes a special significance. I would like to review, therefore, its present teaching methods in India and would like to suggest the method which should be adopted.

The teaching of Sanskrit is connected with the question whether it is purely a classical language or a living language, or, a classical-cum-living language. Let us first answer this question.

As Sanskrit was in parlance in the past several centuries before Christ, there can be no denying the fact that it is a classical language. A lot of literature has been written in Sanskrit starting at least at about sixth century B.C. If we take Vedic language into consideration, the limit has to be much earlier. But even after Christ, Sanskrit has continued to be used as a medium of communication for literary works and also for the purposes of serious contemplation, the *Śāstra*-s. Needless to observe that its use as a medium of learned expression has continued unabated. Even now we find that a lot of literature is being produced in Sanskrit. Novels, stories, poetry and even the works of serious nature like research theses are being reported in Sanskrit. As far as its spoken aspect is concerned, it seems to be the medium of communication of common people before Buddha, but it has been spoken by the learned people throughout the Indian History after Buddha. Even now we find people, even families, speaking Sanskrit. Can we, therefore, call Sanskrit a living language? The answer seems to be in the affirmative. But I would like to observe that we can call Sanskrit a living language in a limited sense only. It is not a living language like English or Hindi or Bengali or Tamil

or any other spoken language of India. Firstly, because common people do not speak Sanskrit. It is a medium of communication only among the learned people. Secondly, because, even the learned people do not generally use it. They speak it at special occasions. Those who have adopted Sanskrit in their day-to-day working are very few. Even though they speak Sanskrit, their mother-tongue is generally different from Sanskrit. Thus, we can call Sanskrit a classical-cum-living language but a living language in a limited sense.

Let us now take up the question of the utility of learning and teaching Sanskrit. People generally learn Sanskrit for the following purposes:

1. The religious scriptures of Hindus are in Sanskrit and in order to go through them, they have to learn Sanskrit.

2. There is a rich poetic literature in Sanskrit and in order to enjoy it, one has to learn Sanskrit.

3. There is a rich scientific and philosophical literature in Sanskrit and in order to fathom its depth one has to learn Sanskrit.

4. The study and research in History and culture of ancient India requires the knowledge of Sanskrit.

5. Sanskrit is an important tool in the study of Linguistics.

6. As Sanskrit has been a sort of mother of practically all the north Indian spoken languages of India and a major contributor of words to the south Indian languages, it is studied to enrich the knowledge of the present Indian languages.

7. Sanskrit is an essential tool for fixing and coining the technical terms for physical, biological and social sciences in Hindi and other contemporary languages of India.

8. As a recent development Sanskrit has also been found to be a very useful tool for computer.

The teaching of Sanskrit should be such as the learner is able to achieve the above said purposes. In order to meet them a thorough command on the language is required. A learner must be able to read the Sanskrit texts and understand them without the aid of translations. As writing is also helpful in promoting a grip over the language, it should also be practised. As for the practice of speaking

the language, though it is not required to satisfy the above purposes, it is not essential, but is preferable because it gives an ornamental grace.

If we look at the present scenario of Sanskrit teaching in India, we find mainly two patterns being generally practised. One is the ancient *Gurukula* pattern and the other the modern school, college and university pattern. In the former pattern, Sanskrit is taught through the traditional methods where a student is required to memorize the grammatical rules and subject matter of the texts. The medium in this pattern is Sanskrit. The student answers questions in Sanskrit and hence develops skill of writing the language. The student is also encouraged to speak in Sanskrit. A special feature of this pattern is that the student here starts learning the language from the very childhood, which is the age at which a person can easily learn a language. Thus by the time the student matures, he is able to read, write and speak Sanskrit freely. The advantages of this pattern are obvious and may be summerised as below:

(1) As the learning starts early in childhood, the student acquires the skill without much effort.

(2) A student gets command over all the three aspects of language: reading, writing and speaking.

But there are some drawbacks also of this pattern:

(i) The student, in this pattern, devotes his major time to the Sanskrit subject and thus neglects other important subjects.

(ii) The stress, in this pattern, is laid on memorizing and hence the student does not develop the critical faculty.

(iii) This system is open only at the childhood stage and hence it has no scope for those who wish to learn Sanskrit at a later stage.

In the second pattern, that of the schools, colleges and universities, a student learns Sanskrit as one of the subjects among several subjects. Thus, he devotes much less time to the subject in comparison to the former pattern. In the initial stages the stress here is on understanding and not on memorizing. The medium of the subject here is not generally Sanskrit. It is either English or the mother tongue. Though Sanskrit composition is taught, it is not given the

attention it requires. Only the basics of Grammar are taught, one does not delve deep into it. The texts or courses cover more about the subject than the subject itself. The contents of Sanskrit texts are discussed in the language other than Sanskrit. The net result is that though the student devotes less time to the subject and also develops a critical outlook regarding the contents, there is a serious drawback that he does not acquire the capability of reading the texts independently, nor does he learn the skills of writing or speaking the language. Thus, the very purpose of studying the subject is defeated. A major reform in the teaching methods is, therefore, the need of the hour.

The main requirement is that the student must pick up the language: he must be able to read the Sanskrit texts without any aid, he must be able to write in Sanskrit and he should preferably be able to speak Sanskrit. Our teaching method should meet this requirement. To this end, the following amendments are suggested.

1. The medium of Sanskrit teaching should be Sanskrit. Though it is already there in *Gurukula*-s, it is not available to those going for schools, colleges and universities. It should be available also for those who start learning Sanskrit at a later stage.

2. More stress should be laid on learning Sanskrit Grammar. A student of Sanskrit at graduation level should cover practically the whole of Sanskrit Grammar.

3. Students should be encouraged to study Sanskrit texts not via translations.

The major difficulty which is generally pointed out in implementing the above suggestions is that it will discourage the study of Sanskrit as a subject, because it will make it harder. I do not agree with this view. A student generally does not offer Sanskrit because it is easy. It is also a myth that students are afraid of working hard. The most preferred subjects at present are those which require hard work. The basis of selection of subject is generally its utility in practical life or the interest of the student. Let us, therefore, make the study of Sanskrit more useful in life. This will automatically result in attracting good and hardworking students.

I would also like to discuss one more point which is sometimes raised with gusto. Some people suggest that Sanskrit language should be made ersier so that more people are able to use it in their day-to-day life. This, as suggested, can be done by doing away or avoiding the *Sandhi*-s and compounds (*samāsa*-s) and by effecting a simplication of the Grammar. I do not agree with this suggestion. A language has its natural evolution. We cannot amend it artificially. Even if we try to amend the language, we shall be learning not the classical Sanskrit as it is, but a different language. The basic need is that we study the Sanskrit texts as they are. This can be done only by learning Sanskrit as it is, not by amending it to suit the artificial requirements.

The Role of Negative Particle *Nañ* in *Mīmāṁsā* Philosophy

Dr. B. Bhavani

The Negative particle *Nañ* plays a significant and vital role in the *Mīmāṇsā* Philosophy. During the period of origin of *Mīmāṁsā* Philosophy, the meaning of Negative particle *Nañ* was already a hair-splitting discussion among the Philosophers of Grammar, *Nyāya* and Buddhists. The traditional Grammarians interpreted *Nañ* in the sense of *Abhāva, Naiyāyikas* interpreted in the sense of various types of Negation and Buddhists described the Negative particle *Nañ* as *Apoha*.

But the approach and interpretation of *Mīmāṁsaka*-s was entirely different with that of other Philosophers. The main reason for this difference is their foremost concern towards the correct interpretation of *Vedic* Injuction which is the sole authority with regard to the understanding of *Dharma*. Hence the Negative particle *Nañ* is also linked with *Dharma*. In the *Mīmāṁsā* terminology, when the negative particle *nañ* is used ın any Sentence, it is technically named as *Niṣedha Vākya*.

The very first aphorism of Jaimini's *Pūrva Mīmāṁsā* system is *athāto dharmajijñāsā* (Now is the a enquiry to *dharma* or duty[1]*M.S.*, 1.1.1). This *dharma* is explained as that which is indicated by the *Veda* as conducive to Highest Good in the *sutra codanālakṣaṇo'rtho dharmaḥ.*[2], **According to the commentator Śabara, the term** *codanā* includes both *artha* and *anartha*[3]good and bad. These are respectively called as *Vidhi*(Injuction) and *Niṣedha* (Prohibition).

1. M.S. 1.1.1.
2. *Ibid.*, 1.1.2
3. *Ubhayamiha codanayā lakṣyate, artho', narthas'* ceti, *arthaḥ aniṣiddhaphalaḥ anarthaśca niṣedhaphalaḥ*, *Ś. B.*on *M.S.* 1.1.2.

Pūrva-Mīmāṁsā is also ascribed with the title of *Vākyaśāstra* or the Science of Sentence interpretation. On the basis of characteristics and nature, *Māmāṁsaka*-s classify *Vedas* into five parts viz. *Vidhi, Mantra, Nāmadheya, Niṣedha* and *Arthavāda*. These can be further broadly classified into two types-Positive and Negative sentences. The doctrine of *Bhāvanā* plays a major role in these sentences. In a Positive senstence there is no Negative particle whereas in a Negative sentence there is a Negative Particle. Both of them help a person to achieve *Dharma*.

Niṣedha Vs *Dharma*

Now the doubt may arise how can a Negative sentence (*Niṣedha*) help a person to attain *dharma*. This can be explained in the following manner. In other words, the Positive sentence (*Vidhi*l conveys *Dharma* directly whereas Negative senstences (*Niṣdha*) by way of preventing men from doing any wrong action coveys *Dharma* indirectly. The example of former type of sentence is *yajeta svargakāmaḥ* (the one who is desirous of heaven should perform Sacrifice). The example of latter one is *nānṛtaṁ vadert*[1](one should not tell lies). Thus a Positive sentence induces a person towards an act which will produce merit or good result, whereas the Negative particle in a Negative sentence deters a person from doing any wrong act (speaking of lies) which will accrue demerit or undesirable result.

Motive of Negative Sentence

When a person is asked to deter from some action there are mainly two types of motives that are involved in the Negative Sentence. They are *puruṣārtha* and *kratvartha*. The former is for the benefit of man and the latter is for the benefit of Sacrifice.

Factors involved in a Negative Sentence

According to *Mīmāṁsaka*-s in every Negative sentence four factors are involved which are as follows:-

i) *Nañ* (Negative Particle)

ii) *Liñ* or optative suffix

iii) Verb

1. Vide, *M.S.*4.4.12-13

iv) Noun

The above factors together construct a Negative sentence. This can be applied in the example *na kalañjaṁ bhakṣayer*[1](Do not eat *kalañja*)[2], where in *na* is the negative marker which conveys the idea of determent, the *ta* portion of the word *bhakṣayet* denotes the *liṅ* or optative which gives a sense of Instigation and *bhakṣ* is the Verbal portion and the Noun part is denoted by the word *kalañjaṁ* with the nominal affix (*aṁ*) which is the thing prohibited. Thus in the present negative sentence the negative particle *nañ* is construed with the meaning of suffix denoting optativeness which is expressed by word-effcient-force(*Śābdi bhāvanā)* as that is the prinicpal element. This also makes meaningful the title of *Mīmāṁsā* as *pratyayārthamukhya-viśābdabodhavādinaḥ i.e.* The meaning of Suffix is predominant element during Verbal Comprehension.

Import of *Nañ*

There are six senses conveyed by the Negative particle *Nañ* which are expressed in the following verse:-

tatsādrśyaṁ abhāvaśca tadanyatvaṁ tadalpatā/
prāśastyaṁ virodhaśca nañārthāḥ ṣaṭ prakīrtitāḥ[3]*//*

In other words Similarity, Absence (Relational), Difference of Mutual absence, Smallness or Scarcity, Impropriety and Contrariety are the six meanings of *Nañ*.[4]

Out of the above six meanings, *Mīmāṁsaka*-s take into consideration two meanings viz. *Abhāva* or Negation and *Virodha* or Opposition and they finally reach the conclusion that *Virodha* or opposition is the natural sense of *Nañ* In some cases they resort to implication (*lakṣaṇā*) also. Thus we see that *Mīmāṁsaka*-s have nothing to do with the sentence 'being' or existence, hence they are mainly concerned with those sentences which denote doing or action, as they

1. Vide. *M.S.*6.2.5.19-20
2. The meaning is not entirely clear. It is interpreted as meat killed with a poisoned arrow, tobacco and red garlic.
3. Vide, *Mīmāṁsākośaḥ*, op.cit.p.2295
4. Nañaścaiṣa svabhāvo yat svasamabhivyāhṛtapadārthavirodhibodhakatvaṁ, *Arthasaṁgraha*, P.88

only instigate or deter one to perform certain action or to desist from a specific act.

Therefore, *Mīmāṁsaka*-s accept opposition (*Virodha*) as the primary meaning of *Nañ*. The opposite of *Pravartanā* (Instigation) is *Nivartanā* (Determent) which is the meaning of *Nañ*.

Classification of Negative Sentence

In the *Mīmāṁsā* Philosophy, Negative sentences are generally classified into two types viz. *Prayudāsa (pari-ud-āsa)* which means exclusion or exception and *Prasajya pratiṣedha* which means prohibition proper. The very term *Prasajya pratiṣedha* signifies that a previous reference is necessary for the Prohibition.

Āpadeva quotes a verse to mention the definition of *Paryudāsa* and *Prasajya pratiṣedha*. According to him "Exclusion is to be understood where the negative is taken with another word(other than the Verbal ending i.e. with the Verbal Root or Noun). Prohibition is to be understood where the negative is taken with the Verbal ending."[1] In addition to this in a *Paryudāsa* violation of exception will not cause Sin, but in a Prohibition Proper sin will be committed on violation.

According to *Mimāṁsaka*-s, *Paryudāsa* is of two types (i) Verbally bound Negative e.g. *na īkṣet udyantaṁ ādityaṁ*[2] (Do not see the rising and dawning Sun). Here *nañ* is construed with the meaning of root *īkṣ* to see. The sentence means by implication (*lakṣaṇā*), a determination in the form 'I shall not see the rising sun'. (ii) Nominally bound Negative e.g. *na anuyājeṣu ye yajāmahaṁ karoti* [3](one does not use the mantra *'ye-yajāmahe'* at the *Anuyāja*. Here *nañ* is construed with the meaning of noun *anuyāja*. With the help of implication the sense understood from the sentence is that the *ye-yajāmahe* incantation should be used in Sacrifices excepting the *anuyājas*.

The example of Prohibition is *na kalañjaṁ bhakṣayet* (Do not eat *Kalañja*) Here nagative is construed with the Verbal ending in the word *bhakṣayet*.

1. *Paryudāsaḥ sa vijñeyo yatra uttarapadena nañ/*
   pratiṣsedhaḥ sa vijñeyaḥ kriyayā saha yatra nañ//
2. Vide, *M.S.*4.1.33
3. *Ibid., M.S.* 10.8.1.1

Functions of *Nañ*

According to the nature of *Nañ* in the above Negative sentences, there are three functions for *Nañ* which are as follow:

i) Restrictive Function (*Prayudāsa*)

ii) Prohibitive Function (*Pratiṣedha)*

iii) Recommendatory Function (*Arthavāda*)

The first two functions have already been discussed in the previously discussed Negative Sentences. In the Recommendatory function of *Nañ* there is Negation, but it is neither through Prohibitory function nor through Restrictive function. The example of this is *na tau paśau karoti na some*[1](He does not perform these two offering of ghee or *ājyabhāgau* in an animal sacrifice nor in a *Soma* sacrifice)[2] here the sense of *Nañ* is only Recommendartory.

Main Features of Negative Sentence

After the detailed discussion on the role of Negative Particle *Nañ,* we can understand its importance in the *Mīmāṁsā* Philosophy. The main features of negative Sentences according to *Mīmāṁsaka*-s can be summarized as follows:-

(i) The fruit *Phala* of Negative sentence is Prohibition of undesired end.

(ii) The Negative sentences generate the mental attitude or *buddhi* of desisting from a particular act.

(iii) The object or *Prameya* of *Niṣedha* is for an undesirable end.

(iv) The qualified person or *Adhikāari* of Negative sentence is the person who fears the horrors of hell and desires to save himself from them.

The indicator in the negative Sentence is the negative particle *Nañ,* joined with the optative *liṅ* Potential or subjunctive (*leṭ*) or Imperative *(loṭ)* moods or *tavya* suffix.

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1. Vide, *M.S.*10.8.2.5
2. *S.B.* X.8.2.5.

Vāstu-A Prospective Theme of Sanskrit Research

Anasuya Bhowmik

From the dawn of civilization, exploration of the unknown was a passion with human beings, which separated them from other living beings. The thirst for the unknown, leads a man towards new invention and development of knowledge. Search and Research thus continued to bring out the hidden facts underlying the truth.

Sanskrit did flourish as a rich language in poetry, literature and for intra /inter communications and record keeping in ancient India. It is through this rich language that the entire heritage of India came down to us. To know our roots deeply it is necessary to look backward and find out the past history of our ancestors, their culture, traditions and civilization. Until and unless we know our glorious past, we cannot take pride as a nation and as Indians.

There are enough opportunities with immense potentialities for Sanskrit research. The intellect of our great ancestors flourished in Science, Engineering, Technology, Health, Physical Sciences, Chemistry, Ethics and in many other areas. All of these did not receive proper attention so far. Research work within the country would give wide exposure to the needs of modern India, particularly those of *Āyurveda* and *Vāstuśāstra* where tremendous interests have been noticed, of late, amongst Indians.

The present writer while pursuing research on ancient *Architecture* in Puranic days and also on the critical edition of *Vāstuśāstra*, realized enormous scope for research work on *Vāstuśāstra* and would like to focus her thoughts as described herein.

The term *Vāstu* is very popular among Indians. Everybody seems to know something about it and is eager to discuss more. But the meaning of *Vāstu* is not clear as most of us misinterpret *Vāstu*

with astrology which in reality is a small part of *Vāstuśātra* amongst many.

Vāstuśāstra, in fact, is a science or engineering on Architecture and Town planning.

Stella Kramrisch in the book *"The Hindu Temple"* (vol 1 P 21) writes *"Pṛthvī"* the element and Goddess earth (*bhū*) yield her surface, it is the ground *(bhūmi)* of architecture ritual as it is the realm of manifestation, and of bodily existence, it is the place where mortals and immortals reside (*Vas*).

The following four are to be considered as *Vāstu* residences by the ancients who were experts in architecture; *Bhūmi* the ground *Prāsāda* the temple or palace, *Yāna* the conveyance and *Śayana* the couch. *Bhū* the earth is considered the main *Vāstu,* it is the underlying stratum of existence.

Vāstu is primarily the planned site of the building. Its shape is equal to a square as a rule and its full name *Vāstupuruṣa-maṇḍala"*.

It is interesting to trace the gradual development of the *maṇḍala* concept. It started from the altar of a *Yajña* and reached the site of a modern town planning.

Over the centuries many books on *Vāstvśāstra* were written. Earliest materials about *Vāstu* were available in the *Veda-s, Purāṇa-s, Āgama-s* and *Tantra-s.* Later on from 11th century onwards, different *Vāstuśāstra* books were written. But many of these are still in MS form. We know only four or five *Vāstuśāstra* books such as *Mānasāra, Mayamata, Viśvakarmāvāśtuśāstra, Samarāṅgaṇasūtradhāra* and *Aparājitapṛcchā* etc. But Sri M.A. Dhaky in his article *"Vāstuśāstras of Western India"* mentioned 37 books on *Vāstu,* some of which are published and others are in MS form.

Similarly in other parts of India, especially in Orissa, which has a rich heritage of temple architecture also, many *Vāstuśāstra* books are lying undiscovered, It would be a Herculean task to find out all the books from different regions, prepare a catalogue, study those properly and prepare a comparative study of different styles of architecture from different regions. So vast a treasure of wealth of technology and science based on *Vāstu* are lying hidden or

undiscovered that until and unless these are explored, edited and studied thoroughly the real history and evolution of *Vāstuśāstra* will not come out.

Not only the number of books are to be studied, but the preparation of the chronology of those many books also be another topic of research. Sri M.A. Dhaky points out that "it is very difficult of situations and a concentrated research is called for. Most of the manuals of *Vāstuśāstra*, the science of architecture are records of oral tradition which go back to undefined past."

For example, the name of Viśvakarmā as an author is ascribed to many books on *Vāstuśāstra* very regionally. For example we find elaborate description of *Gopura* in the southern books on *Vāstuśāstra* whereas those of northern region describe *Gopura* in short form.

Terminology in *Vāsuśāstra* could be one of many aspects for research. There are minute details of the construction work described in the text but these were presented allegorically. Different architects used same terms for different parts of the construction. Sometimes regional terms were found to have influenced the author. All these need thorough study to find out the real hidden meaning.

Sometimes, numbers were represented through the imaging of Gods, Planets etc. for example, an author wrote while describing the parts of a royal throne:-

"Gaja śivairhayānandairnara saptaviraṅgśakaih
Vedi sakrairasai chādyam tithibhirmattavāraṇam"[1]

The riddle need to be solved as otherwise the actual measurement would continue to be a mystery.

On the bonding material for the construction such as *'Vajralepa'*, the author mentioned the ingredients only and not the proportions. In another book the writer described the plastering as-

"Kuṭṭimārthaṁ śudhācūrṇam śarkarākarkareṣtakāh"[2]

This could be to impress only the skilled personalities who have knowledge, and were proficient to describe this properly. Like

1. *V.M.* 8.56
2. *Ibid.* ch.4.sl 98

other *śāstra-s* it could be also a *paramparā,* culture and tradition for which there was no written documentation in the beginning which was followed in the same form at a later stage. There is, therefore, ample scope for research work in this field.

Though earlier *Vāstuśāstra* books used to concentrate mainly on Temple or Palace architecture the books on *Vāstuśāstra* of medieval period assign equal importance to town planning and secular architecture, especially on the *Śālā* houses. In the *Purāṇa*-s and in the *Bṛhatsaṃhitā* also, we find *Śālā* houses but later dated books deal with this subject elaborately. What does it mean actually? Is it a house with one, two three or four halls? Primarily, we understand *Ekaśālā* is one hall in one side of a square plot and same pattern for *Dvisālā, Triśālā* and *Catusśālā*. But *Vāstuśāstra* books of later period give description unto *Daśaśālā* houses and five to ten *śālā* houses will be the combination of one and four *śālā* houses and there are varieties of *śālā* houses according to the location of the *Alindas*

A.P. writes

"Dvipañcāśad dviśālānām pratyekam dviśahasrataḥ
Sa catuḥssaharṣalakṣam dviśālānām tu sadmanām
Niṣṭāṭato dviśālānām harmādinām punastathā
Dvātṛingśacca sahasrāṇi cāṣṭalakṣhāṇi vedataḥ"[1]

How far these concepts would be practical and useful in present days and how these *śālā* houses would appear after actual construction gives sufficient scope of an extensive practical research.

All these research works are to be done by a team of modern architects and engineers having sound knowledge of the Sanskrit texts or with the help of Sanskrit experts.

Abberciviations :

1. A.P. =*Aparājitapṛchhā*
2. V.M.= *Vāstumaṇḍana*

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1. AP. ch. 93sl 22:23

Value-Oriented Education and the System of Learning as Depicted in The Upaniṣads

Dr. (Mrs.) Mukta Biswas

Education is the manifestation of perfection already in man. This means cultivation of perfection in the physical, intellectual, emotional, psychic and spiritual facets of the human personality. In simple language, it can be said that education is latent in a child. Education aims at transmitting habits or knowledge with the intention of helping the individual to rise from the state of ignorance to the level of illumination in all aspects--- intellectual, moral and spiritual. True education is combination of moral, ethical and spiritual education. The Kaṭhopaniṣad[1] reveals the nature of education thus---

> *nāyamātmā pravacanena labhyo na medhayā na bahunā śrutenal*
> *yamevaiṣa vṛṇute tena labhyah tasyaiṣa ātmā vivṛṇute tanūm svāṁ//*

The self can not be gained by the study of the Vedas, nor by intellect, nor by much learning. Self is attainable by man only whom Self chooses. To such an aspirer the Self reveals its own nature.

The word 'education' is derived from the root word 'educere', Education refers to acquire information from outside while educere means to bring out or to elicit that which is inside. Man should bring out the sacred qualities latent in his heart and put them into practice. In ancient age sages fostered noble thoughts, put them into practice, experienced the bliss derived therefrom and shared it with the society. Regular academic education is information aimed at economic self-reliance. Value-oriented education aims at transformation and emotional self-reliance. Education that upholds values is the art of moulding the consciousness of young mind towards nobler and finer

1. Kaṭha.Upa, I 2.23

living. It encompasses the traditional value of moral science and much more. Any quality that a society needs becomes a value for it. Hence velue-oriented education includes not only personal value but also the value related to the elevation of the society.

In the Upaniṣadic society education exerted influences on the individual and it aimed at upbringing of a man for the progress of the community as a whole. Ancient Indian education is the outcome of the Indian theory of knowledge. Ancient education gives a particular angle of vision, a sence of perspective and proportion in which the material and the moral, the physical and the spiritual, the perishable and the permanent values of life are clearly defined and strictly differentiated. The present write up is an attempt to chalk out the value-oriented education and the system of learning as depicted in the Upaniṣads.

The Upaniṣads are the main spring of the rich cultural heritage of India. In boldness of speculation, clarity of conception, beauty of exposition, the Upaniṣads are the cream of ancient literature. The contribution of the Upaniṣads in the field of education is no less important. The Upaniṣads furnish us with a glorious picture of education system that prevailed in ancient India. The system of education which was known as '*gurukula* system, is still considered to be one of the majour contricution of Indian civilisation towards the world of education. We find some of the essential features of education in the *gurukula* system. In this system, the students were required to spend some time with the teacher in his *āśrama* for orientation and the teacher considered this to be the essential requirement of a student. From the discourse between Nārada and Sanatkumāra[1] it could be well conceived that the student never considered himself in possession of all sorts of knowledge, rather he was ever eager to learn more and more to enrich the treasure house of knowledge throughout his life. The basic ideals of the institution of the *gurukula* was to afford an opportunity of intimate contact between the teacher and their disciples to provide an unique content of mind with mind and spirit with spirit which no other agency or system could serve as a substitute or equivalent. So far as the

1. Chāndogya Upa., VIII

importance of the gurukula system of education is concerned the remark made by Dr. Altekar is worth quoting. "Direct, personal and continuous contact with a teacher of noble character naturally produces great effect on the mind of the scholar during the pliable period of childhood and adolescence"[1] It is an established fact that education can flourish only in an atmosphere where mutual co-operatin and understanding among the teacher and the taught prevails. The reverence on the part of the pupil and the affection on the part of the teacher, which brings about a cordial relationship between the teacher and the student is responsible for the success of education in the *gurukula* type of education. In the words of Annie Besent another important characteristic of the education system of ancient Indian is that it "Spread downwards; it was not built up from below. Indian civilisation was a product of the country not of the town, of the forest not of the city"[2] There are two notable features which have made the *gurukula* system unique; the first being the type of instruction imparted and the second, the method of instruction adopted. The educational system of Upaniṣads can be described in nutshell as the direct experience and the realisation of the Universal Spirit, the all-pervading Light by the disciple under the care and guidance of his *guru* which is described in the *Bṛhadāraṇyaka Upaniṣad*[3]---

asato mā sadgamaya

tamasā mā jyotirgamaya

mṛtyormā amṛtaṁ gamaya

(From the unreality lead me to the reality, from darkness lead me to the light, from death lead me to the immorality).

The highest aim of Upaniṣadic education was man-making, character-building and the realisation of the supreme spirit. Swami Vivekananda observes, "The end of all education, all training, should be man-making. The end and aim of all training is to make the man grow"[4]

1. *Education in Ancient India.* p.32
2. *Indian Ideals*, p.25
3. Bṛhadā. Upa., 1.3.28
4. *Complete Works of Swami Vivekananda*. Vol. 2.p.15.

Another important feature of Upaniṣadic education was that it was liberal in outlook. It was liberal in the sense that it could infuse the spirit of liberal outlook in the minds of the students. Teachers at the age of Upaniṣad defined education as *'sā vidyā yā vimuktaye'* i.e., education is that which leads to the liberation of human mind. Human mind is full of problems and education helps to solve them throughout the course of journey of life. The *Taittirīya Upaniṣad* gives instruction to the parting students as to how to conduct themselves when they do come in contact with some problems in life or new influences. Education was regarded as an instrument of solving the problems and liberating the human mind from ignorance. So it has been said *'Vidyā Vimokṣāya vibhāti kevalaṁ'*. The ancient seers laid great emphasis on the spiritual enlightenment of the individual which consists in gaining a vision of the self. They directed their attention towards the reallocation of the self. With the realisation of the self the seers could enjoy freedom from fear and desire that make a man slave to physical environment and material comfort. This state of fearlessness is called liberation. In this context Lineman says: "The great practical aim of all the teaching (of the Upaniṣad) is by examining in the soul all desires and activity, root and branch, to lead to the realisation of the unity of the soul and the supreme soul"[1] Upaniṣadic education aimed at instilling a spirit of humanism in the minds of the pupils and establishing a feeling of universal brotherhood anong them. The intention of teachers was not to stuff the brain of the youngsters with masses of information, but awaken their intelligence to kindle a spirit of inquiry and to instill a thirst for knowledge. The education was purposeful, optimistic and bliss-aiming and the student persued their studies with a defiant motive for a definite ideal. The student came out of the *gurukula* as an earnest enquirer, a real lover of knowledge and a true exponent of the cultural heritage. Culture is the essential characteristic of the education system and reflects certain values which are acceptable as basic approach to life. The life of the students was characterised by noble traits like humility, truthfulness, obedience and reverence for the elders.

1. *Transactions of the American Philosophical Association*, vol. XXI. p. 207.

Teachers at the age of Upaniṣads laid great emphasis on certain values which are considered to be most useful in the practical life of a student. The cultivation of moral, ethical and social values made the educational system efficient in fulfilling its desired end, namely the realisation of the self. Upaniṣadic age had a pattern of education essentially based on the question of ultimate value or end of human life which they called *mokṣa* or liberation meaning freedom from ignorance and suffering and attainment or eternal bliss. In the ninth *anuvāka* of *Taittirīya Upaniṣad*[1] people to live as a complete man in society can not ignore any aspect of life-- truth, justice, study, teaching, meditation, austerity, live, begetting of children, enjoyment, hospitality, sacrifice and renunciation -- all should be taken into consideration, but above all they should be true seekers of truth. In the Upaniṣadic society, the people did never put so much emphasis on any other value as they did on the ultimate value. Through the teaching of the great teacher Yājñavalkya in *Bṛhadāraṇyaka*[2] we learn that wealth and property can give us worldly comforts but can not lead us to the state of immortality. Similarly, in the Kaṭhopaniṣad[3] we come across the same conception throught the discussion between Nacikatā and Yama that in this world man can not be satisfied by mere immense wealth.

Upaniṣadic education set forth moral and ethical values of life. Without an intensive ethical discipline it would not be possible for the students to preserve and develop the culture which they inherit from their predecessors. Thus, in the *Kaṭhopaniṣad* it is said, He who is not free form bad conduct, who is not tranquil, not composed, not of peaceful mind can not obtain Him by intelligence alone. Again the same Upaniṣad declares, 'He who is devoid of reason, unmindful and impure does not reach that goal of final bliss but undergoes transmigration and reincarnation[4]. In the *Taittirīya Upaniṣad*[5] we find that the teacher in his valedictory address gives instructions to the

1. ṛtam ca svādhyādhyāyapravacanena ca, satyaṁ ca..., Tatt.Upa., IX.
2. Bṛhad. Upa., II 4.2
3. na vittena tarpaṇīya manuṣyaḥ lapsyāmahe. Katha Upa., 1.1.27
4. KU, 1.2.24
5. TU, 1.9.20

students about the rules of conduct at home, social obligation and duty to the society to which he is going to be admitted as a member shortly.

The system of education plays a vital role in self guarding and strengthening social values and in providing intellectual and moral tone to basic human values. Education aims at moulding the child and the youth into an intelligent, virtuous and disciplined citizen imbued with a moral sense to perform his duties for the all round development of the community. Modern scientific education bestows only information but does not lead to transformation. Scientific and technological advancement has been valued mainly for the advantages it has brought to his people for satisfying certain meeds and desires. In the present day society exclusive importance is given to success, career and money. The advancement of science has made tremendous material progress but has upset the age-old moral virtues and spiritual values and as a result the younger generations today have become restless and engage themselves in different destructive activities. In conclusion, it could be said that individual welfare, social progress and national prosperity depend upon value-oriented education. Values in education only can transform people and society. In the words of Sri Aurobindo, we can say, "The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use".

The UpaniṢadic Way of Life : A Message for World Peace

Prof. (Dr.) Maitreyee Bora

With the unique achievements of man in various frontiers of science and technology our world has entered a new era of advencement, which was unforeseeable only a few decades back. The world today has become a so-called global village. But ideological differences, be it political or religious, have created an atmosphere of mistruct among the nations of the world. Nations in the name of self-protection and self-preservation are stock piling weapons of mass destruction---- weapons which man has been able to make with the help of advanced technological expertise. It is now possible that life on earth may one day be wiped out by human action. Besides this, there are other life threatening dangers inherent in nuclear tests. Diseases and mutations may result from such tests. The cumulative effect of these may result in lethal contamination of the whole atmosphere, thereby threatening life on earth. Thus, human action itself possesses a threat to the very meaning and purpose of human existence. Such a challenge to our existence cannot be met with merely on grounds of moral and ethical values, for, as it has been pointed out by Jaspers[1] unscrupulous ways of some politicians are capable of taking advantage of such grounds and may disguise their selfish interests under the "cloak of ethics". He feels that such a challenge can be overcome "only by total reflection and the ensuing change in, first, the individual. This inner change could spread through mankind like a wave--- not just of alarm, not just of outrage at all agents of perdition but of rational will". Jaspers hopes that the possibility of nuclear warfare will pervade man's consciousness, which

1. Jaspers, Karl, *The Future of Mankind,* Translated by E.B. Ashton, Chicago, 1961, p.211.

will grow into an overwhelming rational force against the threat of extinction. Rational will, however, cannot be imposed upon from outside. It will have to grow from within. And this can be achieved if and when man decides to transform himself, to remake his very personality. Jespers[1] is of the opinion that rationality will be established when the foundation that upholds humanity is "illumined" and "mont profound links between men" are established. According to him a rational state of mind is to be acquired through "transcendent thinking" which will bring forth 'practical insight' into the problem. Thus, he suggests, brotherhood of man based on rational solidarity. 'Transcendent thinking', according to him, 'may reach conceptual clarity by philosophical methods'.[2] Jaspers has not spelt out the philosophical methods to be pursued for initiating such 'conceptual clarity'. However, the path for transcendent thinking was clearly laid down by the Upaniṣadic seers thousands of years before the birth of Jesus Christ. The age old teachings of the Upaniṣads are universal in nature. This is so because, the Upaniṣadic message to mankind not being propagated through the medium of any religious dogma, retains secular appeal to the believers and non-believers alike.

The root cause of the problem that mankind faces to day is that in his inner being an ordinary person is usually strifetorn and aggressive. Rivalry among the three *Indriyavṛttis* viz., *sāttvika, rājasika* and *tāmasika* keeps assailing his inner being and at the smallest chink the basal instincts get upper hand.[3] Like *Duryodhana* of the *Mahābhārata,* who was one of the chief architects of the Kurukṣetra war, every other individual is a *'manyumayaḥ mahādrumaḥ'*.[4] At the root of aggressive behaviour of man lies his feeling of superiority, his hankering after power, his blind selfishness in matters of material prosperity so on and so forth. All such factors stand in the way of achieving brotherhood of man merely on the basis of the fact that we are all human beings of same flesh and blood. Aggressiveness in

1. Jaspers, Karl, *The Future of Mankind,* Translated by E.B. Ashton, Chicago, 1961, p. 216
2. *Ibid,* p.217
3. This has ben projected in the Upaniṣads through the symbolism of the fight between the gods and demons. See *Bṛ.Up.* 1.3; *Ch.Up,* 1.2.
4. *Mahābhārata, Ādiparvan,* I.110.

individuals is bound to manifest itself as collective aggression in a society and consequently in a nation.

The aim of the teachings of the Upaniṣads is to help men emerge from unreality to reality, from death to immortality and from darkness to light. The Upaniṣadic seer says : *'Asato mā sadgamaya/tamaso mā jyotirgamaya/mṛtyormāmṛtaṁ gamaya//*[1]. For achieving such freedom one is not required to renounce the world. Rather, the Upaniṣadic message is that man should endeavour to live a long life by keeping himself engaged in work: *"kurvanneveha karmāṇi jijīviṣet śataṁ samāḥ"*[2]. As it has been stated in the convocation address found in the *Taittirīyopaniṣad*[3] the deeds one should perform must always be nothing less than commendable: *"yānyanavadyāni karmāṇi tāni sevitavyāni nānyāni"*. This address aimed at the initiated pupils of the Upaniṣadic lore expects the pupils to be responsible members of the society. Moreover, they are advised to have progeny and prosperity in life, to take care of their physical well being. They must not neglect their studies and must not shirk their duties towards their parents and the forefathers and gods.

According to the *Muṇḍakopaniṣad*[4] man should strive to acquire two types of knowledge viz. *parā* and *aparā*. *"dve vidye veditavye iti ha sma yad brohmavido vadani parā caivāparā ca"*. *Aparāvidyā* is the knowledge of all kinds of Śāstras. In terms of modern era it stands for all branches of learning such as arts, science, technology and the like. *Parāvidyā* on the other hand is *brahmavidyā*--- the science which studies the origin and structure of the universe and the real nature of existence of being, as distinct from material existence. *Brahmavidyā* subscribes to the hidden presence of an imperishable and mysterious force which it calls *brahman*,[5] in all creation. It is both the cause and the effect of the universe and as such permeates everything like salt dissolved in water.[6] It binds all created objects into one entity : *'brahmaidaṁ*

1. *Bṛ. Upa.*, I.3.37
2. *Īṣsa Upa*, 2.
3. *Tait. Upa.*, I.11.2
4. *Muṇḍaka*. Upa., I.1.4
5. The word *brahman* neans the 'great one' or the 'greatest one'. Cf. *'bṛhatvād brahma' 'bṛhattamatvād brahma'*, *Śāṇkarabhāṣya* on *Kena Up.*, 1.4; *TUp*, 2.1.
6. See *Ch. Upa*, 6.13

sarvamamṛtaṁ purastād brahma paścād brahma dakṣinataśca uttareṇa/adhaścordhaṁ ca prasṛtaṁ brahmaivedaṁ viśvamidaṁ variṣṭham'[1] *Brahman*, verily, is the immortal. In front is *Brahman*, behind is *Brahman*, to the right and to the left. It spreads forth below and above. *Brahman* indeed, is this universe. It is the greatest.[2] *Brahman* is formless and attributeless[3] and therefore cannot be an object of worship.[4] *Brahman* being the cause as well as effect of one and all the individual self is identical with it. *"Ayamātmā brahma"* says the *Māṇḍūkyopaniṣad* (passage 2). The T or the 'me' in every individual which the individual loves so much, is in reality not the body of flesh and blood. Rather, this T or the 'me' is the Self (the *atman*) which is not different from *Brahman*. When this truth is realised by a person he becomes all, he becomes the very Self of all says the *Bṛhadāraṇyakopaniṣad*. *"ya evaṁ vedāhaṁ brahmāsmīti saidaṁ sarvaṁ bhavati......... ātmā hyeṣāṁ sa bhavati"*.[5] The fact that in reality this is the very Self that is so dear to man, has been aptly illustrated in the *Bṛhadāraṇyaka* by drawing examples from day to day life. In mundane life a husband becomes dear to his wife not for the sake of the husband, but for her own sake. Same is the case with the husband too. Similarly, offsprings are dear to their parents for offsprings bring happiness unto their parents. Man acquires wealth not merely for the sake of its acquisition, but because, it brings material happiness and comfort unto him. It is selfish interest which governs all human bondage and human behavior. Consequently, it prevents the establishment of profound links between men. True love exists in the realisation of complete identification with one another, which again can be achieved only when the real nature of the Self becomes known. Hence, this Self should be known and understood in its true perspective. When a person is awakened to the true nature of the Self that resides in his body, he realises that the world belongs to him, nay, he is the world itself: *"yasyānuvittaḥ pratibuddha ātmāsmin sandehye gahane praviṣṭaḥ sa viśvakṛt sa hi sarvasya*

1. *Muṇḍaka. Upa.*, II.2.12
2. Radhakrishan, The Principal Upaniṣads, London, 1969, p.685.
3. "aśabdamasparśamarūpamavyayaṁ nityamagandhavacca yat..." Kaṭha Up, I. 3.15.ab.
4. 'yato vāco nivartante/aprāpya manasā saha; TUp, 2.9.52.
5. Bṛ. Upa., I.4.10

kartā tasya lokaḥ sa u loka eva"[1]. Thus, *brahmavidyā* shows the way for remaking of man, so that he may secure bonds of true love not only with his near and dear ones but also with one and all. In the *Bṛhadāraṇyaka* it is said *'na vā are bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti, na vā are sarvasya kāmāya sarvaṁ priyam bhavati. ātmanastu kāmāya sarvaṁ priyaṁ bhavati.*[2] (Verily, not for the sake of the beings are the beings dear but the beings are dear for the sake of the Self. Verily, not for the Sake of all is all dear but all is dear for the sake of the Self.")[3] Again, the sense of complete identification further suggests rational behaviour on the part of man, thereby leading him to a judiciously balanced life.

An ordinary person, however, cannot or may not be able to receive the wisdom of the self until and unless he first prepares himself for deep contemplation on the nature of the Self. The Upaniṣads have suggested self control and self restrain for this purpose. One needs to control the *Indriyavṛttis* and restrain one's mind so that the basal instincts may be subjugated. In the *Kaṭhopaniṣad (I.2.24) it is said : "nāvirato duścaritānnāśānto nāsamāhitaḥ/nāśāntamānaso vāpi prajñānenainamāpnuyāt//*[4] i.e. not he who has not desisted from evil ways, not he who is not tranquil, not he who has not a concentrated mind, not even he whose mind is not composed can reach this (self) through right knowledge.[5] On the other hand, a person who is calm, self controlled, withdrawn unto himself, patient, and collected perceives the Self in himself and all beings in the self, says the *Bṛhadāraṇyaka* (IV. 4.23) *"śānto dānta uparatastitikṣuḥ samāhito bhūtvā ātmanyevātmānam paśyati, sarvamātmānaṁ paśyati"*[6] Without ethical preparations and without acquiring moral qualifications tranquillity of mind cannot be attained and without tranquillity of the mind, enlightenment[7]. The *Taittirīyopaniṣad* contains a unique suggestion aimed at the moral and ethical upliftment of both the teacher and

1. *Bṛ. Upa*, IV.4.13
2. *Ibid.*, II.4.5
3. Radhakrishnan, The Principal Upaniṣads, P. 197
4. Kaṭha. Upa., IV.4.23
5. Radhakrishnan, Ibid p. 620.
6. *Bṛhad. Upa.*, IV.4.23
7. See Mu Up, III. 1.5

the taught. There it is said that simultaneouly with studying and teaching (*svādhyāyapravacane*) should be practised righteousness, truthfulness, austerity, self control and tranquillity of mind.[1]

In this context it is important to note that in the report of the International Commission of Education for 21st Century set up by UNESCO, emphasis has been laid on imparting moral education in the present century. There it has been observed by the chairman of the Commission that the noble duty of education is to "encourage each and every one, acting in accordance with their traditions and convictions and paying full respect to pluralism, to live their minds and spirits to the plane of the universal and, in some measure, to transcend themselves". He says "It is no exaggeration on the Commission's part to say that the survival of humanity depends thereon".[2] He has further observed that there exists "every reason to place renewed emphasis on the moral and cultural dimensions of education". He has laid stress upon the importance of "Self understanding through an inner voyage whose milestones are knowledge, meditation and the practice of self-criticism."[3]

In conclusion it may be stated that material development and spiritual development should go hand in hand. Whenever the former outpaces the latter, the world may be in danger of extinction. And the most suitable way of achienving a balance between the two developments is to transform the individual to an Upaniṣadic way of life.

1. *Taittirīya. Upa.*, I.9.1
2. Delor, J, Learning; the treasure within. *Report of International Commission on Education for 21st Century*, Highkcghts, UNESCO, p.16
3. *Ibid*, pp. 16,17

Sanskrit Manuscripts of Assam : A Special Reference to Nidhanpur Copper Plates of Bhāskara Varman

Dr. (Mrs) Indira Saikia Bora

In the study of history of any civilised region manuscritps form an important class of source whih can not be ignored as a Manuscripts as a means of conserving art and transmitting culture and learning representing the artistic sensibilities of the people are the offshoots of the cultural upsurge. The manuscript called *'puthi'* in Assamese ensures for it a most venerable position in the minds of the people who worhisp it in place of any idol in the community prayer hall called *'Nāmghar'* and also in domestic chapel. This grand spirit around the worhsip of manuscirpt in the altar led to phenomenal growth of numerous transcripts of devotional scriptures in the society. The *Bhakti* movement inaugurated by Śrīmanta Śaṇkardeva stimulated an unprecedented intellecutal awakening and a unique cultural afflorescence, which encompassed literature, art, architecture, sculpture, dance, drama, music and painting, devotional lyrics of classical order *Kāvya* etc. His apostles and followers took to his path and made the pace of literary and art activities vigorous. Manuscripts in terms of number and titles increased and the *Satra-s* emerged as one of the great repositories of such works.

The other repository was the archives of the Ahom and Koch Kings. The Ahom kings preserved the Royal manuscripts, records and letters to the royal palace.[1] The Koch king, Naranārāyaṇa, was said to have sent several cart loads of manuscripts archive to Rāmsarasvatī whom he commissioned for the translation of the *Mahābhārata*. Prior

1. Bhuyan. Dr. S.K, *Descriptive Catalogue of Assam Manuscripts*, Page XIX, Publication of the University of Calcutta, 1930.

to the rendering of the *Mahābhārata,* the *Rāmāyaṇa* of Vālmīki was translated into Assamese verses by Mādhava Kandali as early as the 14th century. It was the earliest of all the translations of Vālmīki in the regional language of North and North-East India. The *Bhāgavata Purāṇa,* more specifically its tenth chapter of which *Ādya* portion was rendered by Śaṇkardeva, the verse rendering of the *Rāmāyaṇa* and the *Mahābhārata* exercised tremendous impact on the Assamese society and the poets, composers and dramatists as well. Several other Purāṇas such as the *Brahmavaivarta,* the *Harivaṃśa,* the *Padmapurāṇa* got translated besides the *Śakuntalā* of Kālidāsa and *Gītagovinda* of Jayadeva.

The manuscripts of all the works enlarged the corpus. But the preservation of manuscripts from the ravages of nature was and is a matter of great concern. Quite a large number of manuscripts have been lost or damaged. The little that has survived to-day may be calculated to several thousands, taking into account those preserved in some goverment and private institutions, private collections, *Satra* archives around the state and those worshipped and read in different community prayer halls and domestic Chapels. So in terms of numerical calculation Assam can rightly boast of having a rich treasure of manuscripts distributed over a variety of subjects which embrace different branches of learning like *Jyotiṣa, Smṛti, Kāvya, Koṣa, Purāṇa, Saṅgīta,* etc. Most of the manuscripts are plain and without any decoration. But there are some transcripts which are illustrated in line and colour.

It has been observe above that the *Satra-s* took to the art of painting under the wings for cultivation along with other literary and artisitc activities. The earliest available documents of painting present that the art of painting in Assam was confined to manuscripts illumination. The *"Citra Bhāgavata"* represents the earliest illustrated manuscript of Assam. It was recovered from a *Satra* named *Bāli-Satra* in the district of Nagaon in 1539 A.D. The style also marched to the royal palace of the Ahom Kings Rudra Sinha (1695-1713 A.D) and Śiva Sinha (1713-1744 A.D.). The *Ādhyātma Rāmāyaṇa* executed (1767 A.D). by Pūrṇakāma is a remarkable piece of art in the entire domain of the illustrated manuscripts of Assam.

The outbreak of the Moamoriā rebellion in 1769 usurped the throne and demolished the edifice of the court earlier. Some of the artists abandoned their profession and went in search of alternative rehabiliation while some others moved to different *Satra-s* for shelter. There are few illustrateed manuscripts executed after 1769 which exhibit the skill of two artists, one with superior brush work and the other, imitating the former. The *Udyoga-parva* of the *Mahābhārata* and the *Bhāgavata Purāṇa* (185 A.D. VI & VII) are two illustrated manuscripts.

Although the impact of the Moamoria upheaval was felt in the *Satra* circles, the pace of practices there did not dwindle till the end of 19th century, the notable one was the *Pārijāta-Haraṇa,* a transcript of Śaṅkardeva's drama of the same name. In 1836, the Ahom prince, Purandar Sinha, whom the British company placed on the throne for a very short period after the fall of the Ahom kingdom during the Burmese aggression, commissioned the services of the Durgārām Betha for an illumination work in the folios of the *Brahmavaivarta Purāṇa* (now in the British Library London). It was also a masterpiece of the 19th century. According to J.P. Losty, "this is the last of the great ones, in which the native Assamese style has triumphantly reasserted itself over the desiccated Ahom court style."[1]

'Hastīvidyārṇava' a manuscript on elephantology is a work of high merit. *Ānanda-Laharī* is another interesting manuscript. The Assam State Museum has six texts of manuscripts in the collection viz. (1) *Kīrtana* I and *Kīrtana* II (2) *Anādi Pātana* (3) *Rāmāyaṇa* (*Sundara Kāṇḍa*) (4) *Syamanta-Haraṇa* (5) *Bhāgavata* Chapter 8 (6) *Gajendra-Mokṣa*.

Like manuscripts inscriptions are also an important class of source for the study of the earlier history of any civilized region of the earth's surface. From inscription we know our picture of the past to be as complete and reliable as possible. The people of Assam form a mixed race, and cultural and physiological featrures linking them with South-east Asia. The upper classes of the Brahmaputra valley, the region in ancient days known as Kāmarūpa has adopted Sanskritic culture since early in the Christian era, at the latest, and their kings

1. *Marg,* Vol. XXXVI. No. I. p. 27.

have left numerous important inscriptions, many of them in beautiful verses, and all of them are important for the light they throw on the history and culture of the times. Out of them the Midhanpur Copper Plates of Bhāskaravarman plays an important role on the history and culture. In the month of December of the year 1912 A.D., one peasent residing in a village named Nidhanpur, discovered seven copper plates. The letters are very distinct. The plates were strung together by means of a ring which was again firmly attached to an elephant inscribed seal, the elephant possibly being the royal emblem of the Kāmarūpa kings. The language of the inscription is Sanskrit. There are 27 verses followed by 14 lines of prose in praise of the patron king Bhāskaravarman in *Gauḍī* style and then we have the names and particulars of the Brāhmaṇa donees and the particulars of the land donated.

Śrī Bhāskaravarmā who was as ever rising and lustrous as the sun, was given birth by Śyāmādevī. Though he was a single as a person he manifested himself in diverse images in the hearts of the people as one well reflected in a similar way before a cluster of clean mirrors.[1] Just as the image of the sun is reflected simultaneously in several vessels, like the image of Bhāskaravarma in view of his abundant brilliance, was invariably seen in the place of every monarch.[2] He determined the way to comfort and prosperity of his subjects, after their traditional loyality to monarchy having been overfilled with dignity, modesty and familiarity. He engaged himself heart and soul, like king Sibi, to the task of charity for the benefit of others. The Rājlakṣmī of Kāmarūpa who is attracted by the unswering and unceasing abundance of the sap of love embraces him manifests her effection towards his *ābhigāmika* qualities. He is the life and breath of *Bhagavān Dharma* with his body being overpowered by the prowess of *Kaliyuga*.[3]

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1. *Eko api hi yaḥ puṁsāṁ hṛdayeṣvabhilakṣitaḥ svabhāvena/ Śudheṣu darpaṇesviva bahusuṣamm sammukhineṣu//* Nidhanpur plate V. 23.
2. *Ysyābihatamatanustejobhi lakṣma nṛpatibhavanṣu/ Pātreśviva bhūriṣu vilokyate bhāskarasyeva//* Ibid. -24.
3. *Svabhujabalatulitasakalasāmantacakravikrama sthiti .... samaravijita narapatisitabihita rucikirti citrāvatsāṇka śibiriva paropakāra .... Lakṣmī Samālinganaprakatita-bhigāmikagunanuragavṛtti. Kaliyuga parākramakalitavi- grahasya samucchvāsa iva*

Expansion of Kāmarūpa during Bhāskara's time:--

As soon as Bhāskaravarmā ascended the throne, he found himself in a predicament, because on the one hand he lost territories in the Pundravardhana area. The attack of Mahasenagupta could not have been redeemed by this time allowing the kingdom to suffer not only in prestige but also a diminution of size and the other he had to witness the growth of a very formidable enemy in the shape of the Gauḍa power. So, as soon as he came to the throne, Bhāskara was always on the lookout for an opportunity for retrieving the lost glory of Kāmarūpa by recovering the lost Kingdom in Pundravardhana and thwarlting the evil designs of expansion at the cost of Kāmarūpa by the powerful Gauḍa house.

The Nidhanpur grant was issued from the royal residence situated at Karṇa Suvarna. Originally the Puṣyabhūtis of Sthāneśvara were matrimonially allied to and, therefore, in good relationships with the later Guptas. But when the throne of Malwa was occupied by Devagupta, the Puṣyabhutis contracted matrimonial relations with and become the friends of the Maukharīs. This drove the later Gupta king Devagupta into an alliance with the Gauḍa king Śaśānka. Sometime after Rājyavardhana's acccession to the throne of Thāṇeśvara, Devagupta in collusion with the Gauḍa King Śasāṇka led an expedition against the Maukharīs of Kanauj and was responsible for the murder of the Maukharī king Grahavarmā to whom was married Prabhākaravardhana's daughter Rājyaśrī. After the death of her husband, she was thrown to the prison at Kanauj. Rājyavardhana, as soon as he received the news of the death of Grahavarmā, led an expedition to Kanauj to release Rājyaśrī, his sister, and inflicting a crushing defeat on Devagupta brought the Kingdom of Malwa under his control. But on his return to his capital after his victory at Kanauj he was treacherously murdered by Śaśāśka, the Gauḍa King. At such a critical moment of besetting enemity and bristling problems did Harṣavardhana come to the throne of Sthāṇeśvara. In a sense the political conditions of their states under which Harṣavardhana and Bhāskaravarmā ascended their thrones were more or less allied in

Bhagavato dharmasvaguṇānām nidhiḥ.....prabhāva Sāktirmahārājadhirājaḥ śrī Bhāskaravarmadeva kusalī. Ibid - line 45-49.

nature. Rājyavardhana, the brother of Harṣa, was murdered as also Supratiṣṭhita, the brother of Bhāskara died of the shocks of a Gauḍa attack. Śaśāṅka posed a great threat to the existence of both the states as a potential enemy and possibly the Gupta Kingdom of Devagupta of the later Guptas was extended to the frontiers of both the Kingdoms. Both Śaśāṅka and Devagupta were allied in their machinations against their respective neighbouring kingdoms.

Bhāskaravarmā who in his predicament was so long on the lookout for an opportunity for avenging his defeat at the hands of the Gauḍa king and recovering the lost territory in the Pundravardhana area immediately seized this opportunity and offered his hand of friendship to Harṣa. This offer of friendship is very vividly described in the seventh chapter of the *Harṣacarita*.[1] It is stated there when the news of the murder of Rajyavardhana reached the court of Harṣa, he immediately started a compaign for the recovery of Kanauj from Śaśāṅka's occupation. While on the way Haṃsavega, the messenger from the court of Bhāskara met him and offered to him the hand of friendship of the king of Kāmarūpa. While this alliance is described in details in the *Harṣacarita* of Bāṇabhaṭṭa nothing concrete is known of the results of this alliance. Bāṇabhaṭṭa describes how Harṣa meets his sister in a state of monkhood in the forest and rescues her with words of promise and persuasion in a sense the *Harṣacarita* ends where it should have begun for the supply of historical materials.

Therefore, while nothing is known by way of the result of this alliance between Harṣa and Bhāskara from other sources, the Nidhanpur Copperplate Grant of Bhāskaravarmā throws further light on the occupation of Gauḍa by Bhāskara. This chapter was issued from the victorious military camp at Karṇasuvarṇa and confirms a land grant at Chandrapurīvaiśya in the Pundravardhana area. This shows that both Karṇasuvarṇa and Pundravardhana were under the dominion of Bhāskara who issued the grant immediately after the

1. *Ayamasya ca śaiśavadādārabhya saṁkalpaḥ stheyān Sthāṇupādāravindadvayādṛta nāhamanyam namaskuryāmiti/ Idṛśaścāyaṁ manorathastribhūvanadurilabhas- prāyanama nyatamena sampadyate sakalabhuanavijayena vā Mṛtunā vā yadivāpacaṇḍapratāpajva-lanadigdāhena Jagayekavīṇa devopamendmitreṇa.*" *Harṣacarita* VIIth Ch. Kane's edition, P. 63. Second ed. 1965.

entry of his victorious army into Karṇasuvarṇa just again to confirm and consolidate his possession in the areas beyond Karatoyā lost during the military expedition of Mahāsenagupta. That the charter was enacted in Karṇasuvarṇa by Bhāskaravarmā while the whole host of the army present was announcing the victory all around the tent is clear from the wordings of the inscription itself.[1]

Literary Value:

The Nidhanpur Copper Plate Inscription of Kumāra Bhāskarvarmā is a specimen of historical documents. King Bhaskaravarmā of Kāmarūpa ruled in the first half of the seventh century A.D. and was a contemporary of Emperor Harṣavardhana of Thāneśwara. When the latter was marching against Śaśāṇka of Gauḍa, Haṁsavega, the emissary of King Bhāskaravarmā met him on the way and offered the hand of friendship on his monarch's behalf. Harṣavardhana reciprocated the gesture of friendship and, possibly later on, the two monarchs met at Karṇasuvarṇa where the Brāhmaṇa's approached Bhāskaravarmā for a fresh decree of land grants made to them by his great grand father, Bhūtivarmā. So the plate was inscribed at a time when Emperor Harṣavardhana was not yet firmly established on his throne. So it is clear that by this time the poet Bāṇabhaṭṭa has not taken to the writing of his famous works, not to speak of wielding any influence over the style of contemporary literature. Therefore, it cannot be said so of Bāṇa. As a matter of fact the style of the inscription, as of others, bears a striking similarity with the style of earlier inscriptions of India tending to a literary movement culminating the style of Bāṇa. So we find that the style of Bhāskara Varmā's plate exhibits some affinity with Bāṇa.

For Example-

"Kaliyuga parākramākalitavigrahasya. Samucchavāsaiva bhagavato dharmasya, nayasyādhicṣthanaṁ, āspadaṁ guṇānāṁ nidhiḥ praṇayināṁ......Śrī Bhāskaravarmādevakuśalī."[2]

1. cf.*"Svasti mahānauhatsyaśvapattisampattyupātta jayasabdānvarttha skand karṇasuvarṇavāsakāt.* Nidhanpur Copper-plates, lines 2-3.
2. *Ibid* Line 45-49.

The excellent example of *Śleṣa* and *Yamaka* in the following verse.

Bhogavatī bhogavatībhūteḥ sthitavarmanāstato hetuḥ/
Āsīt bhogipatireva bhūmibhṛto'anantabhogasya//[1]

In this verse every word is ably constructed with both the *upamāna* and *upameya* and this is, therefore, a clear case of *śleṣa*. Bhogavatī is the mother of Sthitavarmā and also a female snake *bhoga*-serpent's hood, enjoymet, *bhuti* prosperity, *bhūmibhṛt-śeṣāhi* a King.

The first verse of Bhāskaravarmā consists figure of speech *Śleṣa.*[2]

Praṇamya deva śaśiśekharaṃ priyaṁ

Pinākinam bhasmakaṇaivibhūṣitam/

Vibhūtaye bhūtimatām dvijanmanām

Karomi bhūyaḥ sphuṭasamujjvalam//

The word *"bhūtimatām"* has denoted two senses according to the learned scholar, one prosperous and the other possessed of a mass of ashes i.e. fire -- consumed copper-plates and is an adjective of the word *dvijanmanām*. Again the same word in the sense *"bhūteḥ bhūtivamaṇaḥ matām sammatam"*, is according to learned scholar connected with the word *sphuṭavācam*, i.e. the words which were once approved by King Bhūtivarmā, grandfather of Kumāra Bhāskara Varmā.

We also find an example of *guṇībhūtavyaṅgyaḥ Mātsyanyāyavirahitaḥ prakāśaratnaḥ suto dvirathalaghuḥ. Pañcama iva hi samudraḥ samudravarmābhvattasya.*[3]

The king Samudravarmā is fancied here as the fifth *samudra*. But this fifth *samudra* is *mātsyanyāyavirahitaḥ Prakāśaratnaḥ*. But this *Vyatireka* here seems to be the *Aṅga* of the principal *alaṅkāra utprekṣā* here. So the *Dhvani* here is *guṇībhūta* to something else. The image of Bhāskaravārmā was reflected in various ways in the hearts as in

1. *Ibid.*, Verse. 16.
2. *Ibid.*, Verse-1.
3. *Ibid.*, verse-8.

a clean mirror of those facing him ---"*Śuddheṣu darpaṇeśviva bahusuṣmam sanmukhīneṣu.*[1]

Yasyāvihatamatanubhistejobhiḥ lakṣma nṛpatibhavaneṣu/

Udapātreṣviva bhūriṣu vilokyate Bhāskarasyeva..[2]*//*

This verse also presents a similar *upamā* and strengthens Bhāskara's similarity with the supreme self and *Pūrṇopamā* based on *Śleṣa,* quite in tune with Bāṇs's style. In the line *"Praṇayarasa-bharakṛṣṭakāmarūpa Lakṣmīssamāliṅganaprakaṭitābhigāmikaguṇānurāgavṛtth"* is *Samāsokti* based on *Atiśayokti. Ābhigāmikaguṇa* means certain attractive qualities of the king. The *Abhigāmika* qualities are also given in the *Kāmandakīya Nītiśāstra.*[3]

1. *Ibid.,* Verse 23.
2. *Ibid.,* Verse -23.
3. *Kulaṁ Vaṁśam vayaḥ śīlaṁ dākṣiṇyaṁ kṣiprakāritā/*
Avisaṃvāditā satyaṁ vṛdhasevā kṛtagyatā//
Devasampannatā buddhikshudraparibāratā/
Śakyasāmantatā caiva tathā ca dṛḍhabhaktitā//
Dīrghadarśit-vamutsāhaḥ Śucitā sthūlakṣatā/
Vinītatā dhārmikatā guṇāḥ sādhvabhigāmikāḥ//
Guṇairetairupetaḥ san suvyaktābhigamyate/
Tathā ca kurvīyathā gacchellokābhigamyatām//
Kāmandakīya Nītisāra, Ch IV. VV6 -9.

Laws on Inheritance in Smṛtis and their adapatations in mordern Hindu Law

Binima Buzarbaruah

Smṛtis are the repositories of religious laws, literature and codes that governed the lives of the ancient Hindus. Mostly in metrical reductions, the principle Smṛtis blend religious, moral, social and legal duties. The ancient law promulgated in the Smṛtis was essentially traditional. Time-honored institutions and immemorial customs were preserved in tact in them.

Of the numerous Smṛtis, the first and foremost in rank of authority is *Manusmṛti*. Manu was accepted as the first expositor of law. All the Smṛtis, in course of time, came to be regarded as of universal application and they were all treated as supplementary to each other. The value of the Smṛtis as a sacred record of life and customs of ancient Hindus stands supreme over any other Hindu religious work.

The Hindu jurisprudence regards the Smṛtis as constituting the foundation and an important source of Law. As the society is progressive, law cannot be static. It has to be changed with the changing needs of the society. As Parāśara says, "Dharmas of men vary in several *yugas* in keeping with the character of each *yuga*". It is not possible for the modern Hindu lawmakers to follow all the rules of *Smṛtis* that prevailed thousands of years ago without any modification. Yet many principles and rules which were propounded by them at that time have found place even today.

Among the various branches of laws, Inheritance has occupied an important place. The law of intestate succession is more properly known as a law of inheritance. It consists of rules which determine the mode of devolution of property of the deceased on heirs solely on the basis of their relationship to the deceased.

The law of intestate succession is concerned with matters such as the persons entitled to take the property i.e. the heirs, the rules of preference among the various relations, the manner by which the property is to be distributed in case a person has more than one heir, the disqualification of heirs etc.

At present, the laws on inheritance are governed by the Hindu succession Act, 1956. This Act divides the heirs of a Hindu male under five categories, viz. Class I, Class II, Agnates, Cognates and Government.

The Smṛtis declared that after the death of the father, the sons divide the estate. According to Manu, after both the father and mother (are dead), the brothers having come together, should divide the paternal inheritance[1]. Yājñavalkya was of the view that after the parents, the sons shall divide equally their property as well as their debts[2]. Nārada, in his Smṛti says that after father's death, the sons shall succeed to his wealth in order[3]. In the present Act of 1956, it is found that after the propositus all the members who are included in the Class I have the right to take equal shares of the property. The modern Hindu law is found to be much liberal at this than it was in the times of the Smṛtis. In those days, sons were thought to be the saver of their father from the hell called *Put*. As Manu says, since from hell called *Put*, the son resues the father, therefore, Putra was so called, even by the self- existent himself[4]. So the sons were favoured as lot. Again, among the sons the eldest one had a special preference. According to Manu, one twentieth (is) the portion to be taken out for the eldest and (also) whatever (is) the most desirable out of the whole property[5]. In *Viṣṇu Smṛti,* it is found that the best part shall be given to the eldest as his additional share[6]. Vaśiṣṭha was of the view that let the eldest take a double share....[7]. The term

1. *Manu.*, 9.104
2. *Yājñavalkya,* 2.117
3. *Nārada,* 13.49
4. *Manu.*, 9.138
5. *Ibid.*, 9.122
6. *Viṣṇu.*, 18.37
7. *Vaśiṣṭha.*, 17.42

'son' in modern Hindu Law implies a legitimate son which includes an *Aurasa* (natural born) or a *Dattaka* (adopted) son. Each of the legitimate sons has been given equal importance by the modern Hindu Law makers. They have equal rights to inherit the property of their father.

Regarding rights of daughters for inheritance, the reference in the Smṛti texts is scanty and vague. Though most of the Smṛtikāras were not unfavourable upon the daughters, yet they were not entitled to get equal shares with the sons. It was said that 'Women are devoid of senses and not capable of inheritance'. According to Manu, of their respective shares the brothers should individually bestow a fourth part, each from his own share upon the girls[1]. Visṇu was of the view that unmarried daughters shall receive shares proportionate to the sons' shares[2]. According to Yājñavalkya, the brothers should give the sisters the fourth part of their shares[3]. Thus, the daughters are found to have no opportunity to enjoy equal rights with the sons. In the present advanced society the attitude of the people has changed and they consider their children as equal. In modern Hindu Law, the daughters are placed in Class I heirs by which they can enjoy the right of inheritance equally with the other members of this class including the son. Here, it is immaterial whether the daughter is married or unmarried. By the term 'daughter' the Smṛtikāras implied only the unmarried one.

In the entire History of Hindu Law, woman's right to hold and dispose of property i.e. *Stridhana* has been recognized. According to the Smṛtikāras, the *stridhana* constituted those properties which were received by way of gift from relatives. The gift made to her by strangers at the time of bridal procession also constituted the *Stridhana*. Vijāneśvara explained meaning of *Strīdhana* by including property obtained by inheritance, purchase, partition, seizure and finding. Regarding the heirs of *Stridhana* most of the smṛtikāras are of the view that daughters can inherit the property of their mother. According to Gautama,a woman's separate property goes to her

1. *Manu.*, 9.118
2. *Viṣṇu.*, 18.35
3. *Yājñavalkya*, 2.124

unmarried daughters and on failure of such to unsettled married daughters. Manu declares that all the personal property of the mother would become the share of the daughters[1]. According to Vaśiṣtha, let the daughters divide the nuptial present of their mother[2]. Bṛhaspati divides the proeprty of their mother among the children. But only some honorific trifle was given to the married daughters. Sec 15 (1) (a) of Hindu Succession Act, 1956 declares the sons and daughters as the heirs of the property of their mother. A married daughter also gets an equal share. As the sons had got the major portion of their father's property, the daughters had got special preference by some of the Smṛtikāras in obtaining mother's property. But in modern Hindu Law, the sons and daughters have equal status and they have equal opportunity to inherit the property of both their father and mother.

The husband, the father and the mother are the nearest relations to inherit the property of a childless woman. But in both the Smṛtis and modern Hindu Law, all these three have not been given this right of inheritance simultaneously. According to Yājñavalkya, the property of a childless woman goes to husband[3]. Nārada has given two different rules—if the woman has no offspring her property goes to her husband if they were married according to any one of the first four forms of marriage (*Brāhma, Daiva, Ārsa* and *Prajāpatya*) and if she had been married in the last four forms of marriage (*Āsura,* Gāndharva, Rākṣasa and Paiśāca) then it shall go to the parents[4]. Manu is of the view that whatever valuables (she receives) at the marriage called *Brāhma, Daiva, arṣa, Gāndharva, Prājāpatya* are declared to belong to her husband alone, if she dies without children. But if property be given to her at the *Āsura* and other forms of marriage like Rākṣasa and Paiśāca it is declared to belong to her father and mother if she dies without chidren (9. 196) Sec. 15 (1) (b) of Hindu Succession Act declares the husband's right to inherit the property of a childless woman. According to Sec.15(1)(c) in absence of the

1. *Manu.,* 9.131
2. *Vaśiṣtha,* 17.46
3. *Yājñavalkya.,* II. 2.145
4. *Nārada,* 2.145

husband it goes to her father and mother. Sec. 15(2) (a) again declares that any property inherited by a female Hindu from her father or mother shall devolve upon the heirs of the father in the absence of any offspring. According to Sec. 15 (2) (b) any property inherited by a female Hindu from her husband or from father-in-law shall devolve upon the heirs of husband, in the absence of any son and daughter of hers.

As there were eight forms of marriages in ancient days, the Smṛtikāras had to take account of them. But Hindu Marriage Act, 1955 has not specifically provided for any form of marriage. Sec. 7 of this Act calls marriage solemnized under the Act as Hindu Marriage which may be performed in accordance with the *śāstrīya* rites and ceremonies or with the customary ceremonies prevalent in the community to which the bride or bridegroom belongs. So, the rules of Smṛtis cannot be followed in modern times in case of inheritance of the woman's property.

The preferential order of the heirs to inherit the property found in the modern Hindu Law is not in conformity with the Smṛtis. In the days of Smṛtis, the son was the first inheritor of the property. In absence of a son, according to Manu, the father or brothers could inherit (185). According to Viṣṇu, wife, daughters, father, mother, brother's son, kinsmen, sakulyas, fellow students and king were the inheritors in absence of its preceding one[1]. In bother's sons, sagotras, kinsman, pupils and fellow students the succeding inherits in absence of deceased person dying sonless[2]. By the Hindu Succession Act, 1856, wife, son, daughter, mother, widow of a predeceased son, son and daughter of a predeceased son, son and daughter of a predeceased son are recognized as Class I heirs. All of them have equal shares of the property immediately after the propositus. Class II heirs, agnates, cognates and Government are the preferential orders that can inherit in absence of any of the Class I heirs. The father is entitled in the Class II and in the absence of Class I heirs takes the entire property. Father is the only nearest relation who has not found a place in Class I. The mother has been given very much less preference

1. *Viṣṇu.*, 17.48
2. *Ibid.*, 135, 136

by most of the Smṛitkāras. But modern Hindu lawmakers have placed the mother in a very high position. propositus may be her legitimate, illegimate or adopted son, she must inherit. Though a mother is unchaste, remarried, divorced, her identity remains as a mother. It is also immaterial whether her marriage was void or voidable.

Since the time of the Smṛtis, certain categories of persons have been disqualified from inheritance. According to Manu, an impotent man and one degrade are without share; so also those born blind, or deaf, those (who are) crazy, idiotic or dumb and all who are without manly strength[1]. Gautama was of the view that an idiot and an enouch should be supported[2]. According to Yājnavalkya, the eunuch, the blind and one suffering from an incurable disease have no share in the property but they should be maintained[3]. But according to Hindu Succession Act, 1956 certain widows remarrying, murderer of the propostitus and convert's descendants only are disqualified from inheriting the property (Sec.24to26). But a person cannot be disqualified from succeeding to any property on the ground of disease, defect or deformity etc. (S.28). Thus, it is seen that the ancient lawmakers were very much stringent in disqualifying a person. But the modern Hindu lawmakers are found to be liberal at this and grounds of disqualification are very much reasonable and proper.

Thus, it has been observed from the above discussion that certain rules of the Smṛtis are totally unacceptable in modern times. Modern Hindu Law has strived to improve the Law of Succession which is applicable to all the Hindus. Position of women has also been improved by the Hindu Succession Act,1956. In the matter of disqualification also, the law has shown its liberal tendency . A detailed and systematic list of inheritors have been provided in this Act.

As the society is dynamic all the rules of the Smṛtis which were in vogue thousands of years ago, cannot be followed in modern circumstances as they were. So, certain aberration from the Smṛtis have been changed in conformity with the changing needs of the society.

1. *Manu.,* 9.201
2. *Gautama,* 18.43
3. *Yājñavalkya,* II. 2.140

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Sarvadarśana - Samanvaya

Latha Kumary, P.C.

The word *'darśana'* in Sanskrit which has been translated as 'Philosophy' into English by many, actually means 'vision' or 'point of view' it stretched. Inquiry into true and false, real and illusory, goal of life; origin of human being, and the world around, means of knowing what entity in the world is constituted of—these are generally the questions asked and answered in the *darśana*-s. As individuals and groups have different points of view, it is but natural that the questions, and answers differ from each other in the *darśana*-s.

Traditionally *darśana*-s are divided into *Vaidika* and *Avaidika*. *Vaidika*-s accept the Vedas as valid and uphold the dictums found in them and the *Avaidika*-s do not hold Vedas as valid, and the *Avaidika*-s do not hold Vedas as valid, but rely upon reasoning as the way to truths. *Vaidika*-s include the *Sāmkhya, Yoga-Nyāya, Vaiśesika, Pūrva-Mimāṁsā* and *Uttara-Mimāmsā*. *Avaidika*-s include Cārvaka, Jaina and Baddha: Here a humble attempt is made to elaborate the above *darśana*-s with the obvious differences among them. For our convenience these *darśana*-s comprised in groups, as follows *Sāṃkhya* and *Yoga, Nyāya* and *Vaiśesika Pūrva-mimāsā* and *Uttara mimāṁsā,* Buddha and Jaina and the Cārvaka.

Let us take the first group consisting of the *Sāmkhya* and *Yoga*. *Sāmkhya* is said to be the earliest of the Indian systems of Philosophy. According to them the world is an Evolution and not a creation. The Primordial Source of the world is termed as Nature (*Prakṛti*) or the important (*Pradhānam*). *Prakṛti* is not a single block, but a constituted one consisting of three factors which are termed as *Guna*'s. These *Guṇa*-s are *Sattva, Rajas* and *Tamas*. These constituents when inactive and undisturbed are called *Prakṛti*. When their equilibrium is disturbed they act upon each other and become the source of the world.

(What causes the disturbance in their equilibrium is the presence of another eternal entity named as *Puruṣa*). It is conscious and sentiment. Though different entities, *Prakṛti* and *Puruṣa* come together as if attached, may be false feeling and cause the sufferings and tribulations of the world and transmigration (*Saṁsāra*). As there is no substantial difference between the cause and its effect, the world which we experience is also the three constituents, *Sattva, Rajas* and *Tamas*. The evolution is quite natural and there is no need for an individual to direct it. Therefore, there is no need for a God or Īśvara in the Sāṁkhya system

The Yoga system agreeing in all other aspects with the *Sāṁkhya* recognises a God or/*Svara*, not tainted with *Kleśa, Karma, Vipāka* and *Āsaya*. He is recognized for facilitating meditation which leads to the attainment of 'calm of mind all passion spent' (*cittavrttinirodha*). The means of knowledge according to these systems are three. The objects are known only through these three means. The goal of life according to them is the detachement of three types of sufferings, pertaining to materials (*ādhibhautika*) to the divine causes (*ādhibhautika*) and to one's self (*ādhyātmika*). The *Sāmkhya* system, though the oldest, has undergone many changes in course of time. The *Mahābhārata* and the *Purāṇa*-s give prominence to *Bhakti* or devotion in the system and Vijñānabhikṣu and his followers make it very close to *Vedānta*.

Now let us take up the second group consisting of the *Nyāya* and *Vaiśesika* systems for consideration. According to these philosophies, the world is created by God (*Īśvara*) whose desire, knowledge and will are eternal. Existence of God is to be inferred. Any effect has a creator or producer as its *nimittakāraṇa* and in the case of the world *Īśvara* is the creator. The world with its things is to be analysed and their differences understood which make man aware of reality, reality which leads to the tribulations of existence. The final goal is termed *'apavarga'* or absolvations from worldly sufferings.

According to the *Vaiśesikas* there are seven categories, which are really ontological. They are Substance, Quality, Action, Universal, Specialities, Inherence, and non-existence. Knowledge of these

categories by way of comparison and contrast leads to real knowledge which helps to attain *apavarga*.

According to the *Naiyāyika*-s the categories are sixteen beginning from *Duḥkha* and ending with *Apavarga*. Erroneous knowledge and all other sufferings given birth by it will be dissolved and *apavarga* will be attained. The nature of causality in these schools should be clearly understood. It is not the *'satkāryavāda'* as we have seen in the *Sāṁkhya* and *Yoga* systems but *Āramsbhavāda* which means an effect is that which is produced or created newly. An effect is different from its cause. A pot is different from clay and a piece of cloth is different from the threads which make it. Anything which is born has a cause. A cause is defined as one that invariably exists prior to the effect. Only the essential required for producing is the cause,others are termed as Superfluous. The means of knowledge, according to the *Vaiśesikas*, are two: Perception and inference. Verbal testimony is only an *Anumāna*, a case of inference.

The *Naiyāyika*-s add one more, the Verbal Testimony. Knowledge is a quality of *Ātman* and is produced and destroyed. It emerges from the contact of *Ātman* with the mind. The substances are nine in number: Earth, Water, Fire, Air, Ether, Time, Space, Ātman and Manas. Qualities and Actions exist only in substance through the relationship of inference. So a substance is defined as one in which quality or Action inheres. Any kind of movement is an action. Universals are those which give the class idea, they inhere in Substance, Quality or Action. Specialities are the special properties residing in the eternal substances like atoms otherwise how to distinguish one atom from another.

Samavāya or Inference is a separate category though it is only a relationship. Non-existence or *Abhāva* is a separate category and is known by the knowledge of its counter-part. For example, if we know there is no pot, we must have known previously what a pot is. Inference is called *Anumāna* for it follows another means of knowledge, say perception. Verbal testimony is the speech uttered by a reliable person. *Vaiśeṣika*-s do not admit verbal testimony as a direct means of knowledge but include it as Inference. Both schools hold that substances are made up of particles beginning from the atoms.

Two atoms make a dyad, and three dyads a triad and so on, and make the whole, which is not a conglomeration of the parts but a new entity. Thus they are opposed to the *Satkāryavāda* of the previous schools. Here also there are two views regarding the production of the *Avayavin*. For example, a black pot is made red by baking it. According to one view the black pot and its parts are changed into red ones at the same time, another view is that by baking it the parts of the black pot are changed into red ones, from the atoms and the whole emerges due to the normal process mentioned above. The first is called *Piṭharapāka-vāda* and the other *Pīlūpāka-vāda*. This is a short review of the *Darśana*-s consisting in the second group.

Now we may turn to the third group consisting of the Buddha and Jaina schools. According of the Buddhist though the life consists of four truths which are suffering (*duḥkha*), the source of suffering (*Samudāya*), the path (*mārga*) and the preventions (*virodha*). The suffering consists of five branches (*skandha*). They are sensation (*Vijñāna*), knowing (*Vedana*), the names (*Samjñā*), Impressions (*Vāsanā*) and form (*Rūpa*). All conscious and non-conscious beings and constituted by particles, atoms. There is no whole apart from the atoms: a conglomeration of atoms is the whole. (Knowledge is of two kinds *Nirvikalpaka* (non-analytical) and *Savikalpaka* Analytical). *Vedanakandha* consists of pains and pleasures and neither of these. Names are 'the cow' etc: When the class cowness and individual cow are known and amalgamated into one knowledge it is called *Saṁjñā* (Name). The right and wrong acts produce impressions (*Samskāra*-s) which are sources of remembrance etc. Awareness of all impressions are momentary (*Kṣanika*) and their prevention is *Nirodha* which leads to liberation.

Means of knowledge are only two: Perception and Inference. In the definition of perception the word *'abhrāntaṁ'* (non-illusory) is also introduced. It suggests that Inference is illusory, even though it is valid, as it does not deviate from the object of knowledge. Five senses, their objects, mind and the body are called twelve *Āyatana*-s. All these are momentary (*Kṣanika*) by the inference that all that exist are momentary just like the flame of a lamp. All other means of

knowledge advocated by other philosophers simply do not exist or can be included in the two accepted by the Buddhists.

There are four kinds of Buddhists: *Vaibhāṣika*-s, *Sautrāntika*-s, Yogācāra-s and *Mādhyamika*-s. According to the first things exist only for four moments, *ātman* termed as *Pudgala* is also so. *Sautrāntika*-s say that for all Beings with a body, there are five branches or *Skandha*-s. Form (*Rūpa*) sensation (*Vedana*) Name (Samjña) and Imprssions (*Vāsanā*). There is no *Ātman* apart from these. External things are non-perceptible, only through sensation their existence is inferred. Things mean things in themselves (*svalakṣaṇa*). Sentences mean what one excluded from the expressed (apoha). By constant constriction on non-ātman when the flow of knowledge ceases one gets liberation. According to the *Yogācāras* the Universe is nothing but knowledge. *Mādhyamika* says the universe is void (*śūnya*). There realization of void is liberation. The Buddhists do not accept God (Īśvara) but accept transmigration (*saṁsāra*).

The Jaina system is, in reality, older than Buddhist system, and believed to have been founded by Vardhamāna, the twenty-fourth *Tīrthaṅkara* or Prophet. The whole Universe consists of two principles, *Jīva* and *Ajīva*. *Jīva* is animate and *Ajīva* is inanimate. The Jainas believe that not only *Jīva* exists but also that it acts and is acted upon. It is both an experiment (*bhoktā*) and an agent *Kartā*. Its intrinsic nature is one of perfection and it is characterized by infinite intelligence, infinite peace, infinite faith and infinite power,but during its union with matter which constitutes *saṁsāra*, these features are obscure though not destroyed. Knowledge is not something that characterizes the *Jīva*, it constitutes its very essence. No self without *Jñāna* or *Jñāna* without self is conceivable, this is a point in the doctrine which well illustrates its distinction from Buddhism. *Ajīva* is divided into *Kāla*, *Ākāśa*, *Dharma* and *Adharma* and *Pudgala*. A person who wants to lead a spiritual path has to take five vows:-

Ahiṁsā, *Satya*, *Asteya*, Brahmacarya and to renounce the world. Jainism also believes in transmigration and the theory of Karman, the fruit which is to be experienced by the doer.

Now we will have a survey of the fourth group consisting of the *Pūrva-mīmāṁsāa* and the *Uttara-mīmāṁsā*. *Mīmāṁsa* means thorough

consideration and discussion. Truly speaking these two are actually the *Vaidika-darśana*-s as they interpret the Vedas to find out the truth and entirely rely upon them. The *Pūrvamīmāṁsā* is concerned with the interpretation of the *Karma-Kāṇḍa* portion of the Veda, especially the *Brāhmanas,* whereas the *Uttaramīmāṁsā* investigates the Vedantas or Upaniṣads to arrive at truth. Both have many common concepts of inerpretation but they differ widely and basically in their approach and result.

Jaimini is the propounder of the *Pūrvamimāmsā* system and Bādarāyaṇa of the *Uttaramimāṁsā.* Śaṅkara Bhagavatpāda interpreted the *sūtra*-s as aiming at *Advaita,* while Bhāskara did it to mean *Bhedābheda,* Rāmānuja as *Viśiṣṭādvaita* and Madhvacārya as *Dvaita.* For our purpose we are here mainly concerned with the *Advaita* view.

According to Both systems truth can be arrived at only through the correct knowledge of the Vedas which are self-evident, self-valid and authoritative. The senses can help us to apprehend objects within their range, but verbal knowledge can take us behind to understand truth which is absolute. We will refer henceforth to the *Pūrvamīmāṁsā* as simple *Mīmāṁsā* and to the *Uttara-mīmāṁsā* as Vedānta.

As the Vedic statements enjoin men to perform certain rituals and rites to attain happiness or some desired objects, these are to be performed by human beings. One knows that a certain ritual is to be performed one gets the expectancy how to perform it. The method is given in the Brāhmaṇa portion of the Vedas. Thus in respect of an enjoined act man becomes qualified (*adhikārin*). The total import of the Vedic passage is that the duty is enjoined (niyoga). Some of the parts of the performance have Seen results, others have Unseen results. Anyhow the acts are to be performed according to the method prescribed. The rituals which are prescribed with their respective results are called the rituals with a reason (*nimitta-karma*). The rituals and rites to which no results are attached, just like the daily worship of *Sandhyā* or repeating the Vedic passages are called permanent duties (*nitya-Karman*)

The performance of *Nityakarman* purified the mind. Thus according to the Mīmāṁsakas, the Vedic passages enjoin some duty to arrive at some import. The Vedānta, on the other hand does not

share this view. The statements of accomplished are also equally valid. The Upaniṣads state *Brahman* is one, omnipresent, omniscient, unattached, without beginning or end. It is also the efficient and basic cause of the emergence, existence and destruction of the universe and the passages have got absolute validity.

The *Mimāṁsaka*-s are of the view that the performance of the enjoined rituals and rites produce a merit in the performer which leads to absolute bliss which is termed as *Svarga* etc: The *Vedantin*-s do not agree with this view. Their position is that only right knowledge can remove the ignorance of our own nature. So the acts cannot in any way lead us to the highest goal which is *Mokṣa* is identical with *Brahman*. When the ignorance is removed, the natural bliss of Existence is removed, the natural bliss of Existence shines forth. This is *Mokṣa* or removal of ignorance. Thus though the *Mīmāṁsaka*-s are *Validika*-s and recognize, the absolute validity of the Vedic statements they differ in their basic outlook and arrive at different conclusions.

Next come the Cārvāka system. In Indian philosophy the word *'Cārvāka'* means a materialist. The *Cārvākas* hold that perception is the only valid source of knowledge. They point out that all non-perceptual or indirect sources of knowledge like inference, the testimony of other persons etc. are unreliable and often prove misleading. We should not, therefore, believe in anything except what is immediately known through perception. Perception reveals to us only the material world, composed of the four *bhūta*-s or elements of matter, viz. air, fire, water and earth, the existence of which we can directly know through the senses. All objects of this perceptible world are composed of these elements. There is no evidence that there is anything like immaterial soul in Man. Man too is made wholly of matter.

The survival of man in any form after death is, therefore, unproved. The existence of God also is a myth, God cannot be perceived. The world is made by the automatic combination of the material elements and not by God. It is foolish, therefore, to perform any religious rite either for enjoying happiness after this life in heaven or for pleasing God. No faith should be put in the Vedas or in the cunning Priests who earn their livelihood by exploiting the credulity of men.

The highest end of life, for a rational man should, therefore, be the enjoyment of the greatest amount of pleasure here in this life of which alone, we are sure. It is foolish to forego the pleasures of life simply because they happen to be mixed with pain. It would be as though one were to reject the Kernal because of its husk or cease sowing crops for fear of cattle. We should try to get the best out of this life by enjoying it as best as we can and avoiding as far as possible the chances of pain.

. We grouped *Sāmkhya* and *Yoga* together because they are very similar in their concepts. *Sāmkhya* is derived from *Saṁkhyā* which stands for Buddhi or intelligence. By using the modernterminology one can even say that *Sāṁkhya* stands for science and *Yoga* for Technology. Science and technology go together to do good for mankind. According to *Sāṁkhya Prakṛti,* consisting of three factors called *Gunas,* evolves, into the manifold universe. It is the first cause of the Universe excepting only spirit, *Puruṣa* which is uncaused. This doctrine is known as *pariṇāma-vāda,* the theory of change.

Yogasūtras lay down the discipline to be followed to achieve the goal. They are *Yama*-s, *satya, asteya, brahmacarya, aparigraha. Niyama*-s are those which cultivate virtues and comprise *Śauca, santoṣa, Tapas, svādhyāya* and *Īśvarapraṇidhāna*. The proper Yogic training follows the ascetic preparation. This form of discipline is very ancient which was known to all philosophers. The *Nyāya* and *Vaiseśika* schools hold that substances are made up of particles beginning from the atoms. The Buddhists do not accept God and accept transmigration. Jainism also believes in transmigration. Vedanta's position is that only right knowledge can remove the ignorance of our own nature. Cārvakas view that it is foolish to forego the pleasures of life simply because they happen to be mixed with pain.

This is a brief survey of the *Āstika darśana*-s and *Nāstika darśanas,* mainly dealing with the obvious differences between them.

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Editing of Commentatorial Texts with special Reference to Āradāsa's commentary on the *Vādhūla-śrautasūtra*

Prof. B.B. Chaubey

A large amount of our ancient knowledge is still lying unexplored in the form of manuscripts written in various scripts prevalent those days. These Mss were originally written on birch - bark, palm - leaves, hand - made paper etc. and were available to the scholars for their use. Later on, these original writings continued to be copied by various acadamic agencies. Sometimes kings were interested in having a collection of Mss in their possession, and for this purpose they had appointed many scribes who used to copy down the Mss both new and old. In this process of copying and recopying, the texts suffered a great deal of textual variation which we call 'textual corruption', caused by many reasons. These textual corruptions, no doubt, pose problems in arriving at a correct reading of the text, but more serious matter of concern it becomes when the Ms from which a transcript is prepared is in brittled condition. Such transcripts have a large number of lacunae which create problems in preparing a critical edition of the text. It is well known, that Yāska[1] himself has pointed out, that after the composition of the original ancient Vedic literature there came a period when people could not easily understand the purport of the Vedic texts. So it became a necessity that some one who had learnt the original texts through the tradition of teachers, should write commentaries on those texts for the benefit of others. There has been a long tradition of writting such commentatorial texts. and these commentatorial texts, besides their originals, have been preserved in Mss collections, notwithstand-

1. साक्षात्कृतधर्माण ऋषयो बभूवुस्तेऽवरेभ्य असाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान् सम्प्रादुः। उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषुर्वेदं च वेदाङ्गानि च। Nir. I.20

ing most of them have not been recorded in Catalogues. The original Vedic texts, especially those belonging to the *sūtra*-literature, cannot be properly understood without the help of their commentaries. So, bringing out critical editions of such texts of commentatorial nature is a very important field of research.

In 1920 it came to the notice of Prof. Caland that some Mss of Vādhūla school written in Malayalam script had been discovered in Kerala by the Paṇḍits of Madras. One of such Mss entitled *Kalpāgamsaṅgraha* was sent to him. It was in Grantha script, hence it was not very intelligible to him. However, he noticed that the Ms consisted of three different parts, viz., (i) a complete text of *Kalpāgamasaṅgraha* of Āryadāsa or Ācāryapāda, (ii) *Prayogasandarbha* or *Prayogakalpanā* of Śiva-śroṇa and (iii) a small part of a *Kārikās*. Caland tried his best to go through a considerable portion of the text and brought into light many important information[1] about the so far unknown commentary of Āryadāsa. About the commentary Caland expressed his view that we would be disappointed if we hope that a *Vyākhyā* was before us and we have to substract Vādhūlaśrautasūtra out of it. Since Caland was interested to publish the Vādhūlaśrautasūtrā and as there was no possibility to any any apparent help from the commentary this end, he did not make up his mind to continue this project to bring out its edition. In 1940 and 42 the Vadhūla Śrauta Sūtrā, was shown in the Trivandrum Sanskrit Series (No XLIV)' Travancore University Publication as 'Under Preparation'. But this has not been published so far." In 1975 Prof Witzel, too gave some information about the commentary of Āryadāsa.[2] In Concluding part of his paper he had announced to publish all available texts of the Vādhūla school, but he did not say anything about the publication of the commentary.

After bringing out my critical edition of the Vādhūla Śrauta Sūtrā in 1993, I had in my mind also to bring out the critical edition of the commentary of Āryadāsa. But at that time I could not take up this project. I was rather interested in bringing out first the critical

1. Uber don *Vādhulasūtra'*, *AO* Vol I (1925), pp 3-13
2. Witzel, Michael, 'Eine fūnfte Mitteilung Uber dus *Vādhūlasūtra*, Studie zur Indologic and Irarnistic. Reinbek, 1925, p 81:4.51

edition of the *Vādhūla-Anvākhyāna*[1], a very important text of the Vādhūla school. When that text was under print it to my mind that Āryadāsa must have referred to and quoted from Vādhūla. Anvākhyāna in his commentary. Moreover, Caland, too, had pointed out that Āryadāsa has quoted some passages from the copy' of the commentary of Āryadāsa on the basis of Madras and Adyar Mss, which were with me. Keeping in view the corresponding *Sūtra*-s of the *Vādhūla Śrauta Sūtrā* I prepared *sūtra* wise *Vyākhyā*-text which proved to be very useful, not only in identifying the quotations and knowing the exact nomenclature of the text, but also in correcting some of the doubtful readings as well. I was astonished to find at least 39 references to *Anvākhyāna* in the *Vyākhyā*. This *Vyākhyā* of Āryadāa helped me not only in the matter of *Anvākhyāna*-text but also knowing many things about the ritualistic procedures and meanings of different technical terms used in *Śrauta* rituals. so, I undertook the project of bringing out the critical edition of this important Vyākhyā. When an editor starts working on preparing a Critical edition of a *Sūtra* text or that of a commentatorial text, he confronts with same problems. Some problems are of the general nature which come to every editor, but some are of specitic nature. The most important thing for an editor is that he must have the sound knowledge of the discipline of the text which it belongs to. If a person does not know about the intricacies of the rituals and the technical terms used for them, he would not be able to edit such a text properly. Here I would like to mention some problems which I am facing in preparing the Critical edition of the Āryadāsa-s commentary on *Vādhūla Śrauta Sūtra*.

1. The problems of identifying and procuring Mss of the text-

At present following Mss of the commentary of Āryadāsa exist in different Manuscript collections-

(i) *Vādhūlakalpavyākhyā*, posited in the Government Oriental Mss Library, Madras under No R 2978; Devanāgarī script; composite Ms containing the *Kalpāgamasaṅgraha* of Āryadāsa, (pp.1-377) and

1. Vadhūla-Anvākhyānam, Critically edited by prof. B.B. Chaubey, Pub. from Katyayan Vaidik Sahitya Prakashan, Hoshiarpur, 2001.

Prayogaklṛpti of *Śivaśṛṇa* (pp 377-498) and miscellanious *Gṛhya Prayoga*-s (498-552). However, at the close of the Ms 'इति वाधूलकल्पसूत्रव्याख्या समाप्ता। समाप्तश्चायं ग्रन्थः' is given. This Ms is a copy of the manuscript which was in possession of *Neḍumpilli Mana* and compared with that of Kaḍṅṅaśeri mana.

(ii) *Vādhūlakalpasūtravyākhyā*, posited in the Adyar Mss Library, Madras under No TR 6361 (acc. No 63371-73); Devanāgarī script; composite Ms containing the Kalpāgamasaṅgraha of Āryadāsa (Vol I & II, pp1-772), Prayogaklṛpti of Śivaśroṇa (Vol III; pp 772-974) and miscellaneous Gṛhya rituals under the title गृह्यकल्पसूत्रवृत्ति (Vol III, pp-979-1071). At the close of the Ms 'इति वाधूलकल्पसूत्रव्याख्या समाप्ता। समाप्तश्चायं ग्रन्थः' is given. This Ms is a copy of Madras Ms No R 2978 as it is clear from the colophon : 'मद्रपुरस्थराजकीयपुस्तकशालायां मूलमातृकायां विलिखितमिदं पुस्तकं'. This copy was prepared by Narayana Sharma and completed on 18.11.23. It may be pointed out that though this Ms is a copy of the Madras Ms, it fills most of the lacuna left in the latter.

(iii) *Vādhūlakalpasūtra Vyākhyā*, deposited in the Oriental Institute (M.S. University of Baroda), under acc. No 12110; *Devanāgarī* script; folios 101(202 pages serially paginated). It covers the commentary of *Vādh ŚS* from beginning to the fifth *Prapāthaka*, *Anuvāka* 1. as it is clear from the last page No 201 'इति पंचम प्रपाठके द्वितीयः'. However, the text of commentary, as given at the end, does not belong to Prapāṭhaka 5, *Anuvāka* 1, It, rather, belongs to the commentary of *Vādh ŚS* XI.22.11, ie, *Prapāṭhaka* 11, *Anuvāka* 8, which deals with the *Aśvamedha*. This Ms is a transcript of Madras Ms No R 2978, prepared in 1922. It is incomplete.

(iv) *Vādhūlakalpasūtravyākhyā*, deposited in the Oriental Institute, Baroda under acc. No 13080 in two parts, a and b; *Devanāgarī* script; folio 1-211 and 212-313 (b); composite Ms containing the *Kalpāgamasaṅgraha* of Āryadāsa and *Vādhūlaprayogaklṛpti* of Śivaśroṇa. This Ms does not contain the commentary of Āryadāsa from the beginning. It begins with *Prapāṭhaka* 5, *Anuvāka* 3 and ends with the description of *Ṛṣabhasara*. After that the second part i.e. *Vādhūlaprayogaklṛpti* of Śivaśroṇa starts and runs upto the end of the latter text. It does not have the text of *Gṛhyakalpasūtravṛtti* which is

found in the Government Oriental Mss Library, Madras and Adyar Mss Library.

(v) *Vādhūlakalpasūtram Savyākhyam* (Kalpāgamasaṅgraha) deposited in the Oriental Research Institute and Mss Library, University of Kerala, Trivandrum under Nos T 1083 (S.No 16276) and T 1147 (S.No.16277); Devanāgarī script; composite Ms containing both the *Kalpāgamasaṅgraha* of Āryadāsa, *Prayogakḷpti* of Śivaśroṇa and the *Vādhūlagṛhyaprayoga.*

It may be pointed out that among these Devanāgarī paper Mss Madras Ms is the oldest one from which all the remaining MSS have been copied. From the colophon of the Madras Ms. (No R 2978) it is obvious that it was copied from the original Palm-leaf Malayalam Ms which was in possession of Neḍumpilli *mana* and compared with that of Kaḍaṅṅśeri *mana*. These two families have traditionally been regarded as the leading families belonging to the Vādhūla school since 17th century, when a head of house Talaṇallur Illam was *partitioned* into four houses. These families have preserved the oldest Mss of the Vādhūla school in Malayalam script. Prof Yasuke Ikari of Kyoto University, Japan in his search of Mss. Vādhūla school has got Zerox copies of a good number of Mss of the Mss of Govt. Oriental Mss Library and Adyar Mss Library. I am trying my best to get the copies of all the Mss of the *Kalpāgamasaṅgraha* of Āryadāsa, so that I may bring out an authentic edition of the commentary of *Āryadāsa* on *VādhŚS.*

The nomenclature of the composite Mss, which we have mentioned above, as *Vādhūlakalpavyākhyā* or *Vādhūlakalpasūtra-Vyākhyā* is very confusing. It may appear to any body that the entire Ms is a commentary of *Vādhūlakalpasūtra* whereas it is not so. As a matter of fact, this nomenclature applies to the first part which is actually a commentary on *Vāh ŚS* written by Āryaāsa, Remaining two parts are of the nature of *Prayoga*-text related to *Śrauta* and *Gṛhya* respectivaly. Again, this title has been used for the original text of the *Vādh ŚS.* When I started the work of preparing Critical edition of *Vādh ŚS* I thought that the *Vādhūlakalpasūtravyākhyā* would be a commentatorial text.But after preparing the base copy it became clear that actuallly this text was an original text having notihing to do with

Vyākhyā. Such confusions generally occur when the Mss bear a wrong title. So, the first task which an editor should do is to know the nature of the text whether it is actually an original text or a commentatorial text. The editor may find some clue to this end in the Mss themselves, besides the commentatorial style of the text. At the end of the first *Anuvāka* of the first *Prapāthaka* one finds a statement 'इत्याचार्यपादस्य कल्पागमसंग्रहे प्रथमोऽनुवाकः' (M.p.15) and इत्यार्यदासस्य कल्पागमसंग्रहे प्रथमोऽनुवाकः (*Adp.86*). These closing statements in the Mss make us belive that the text - dealt with in the Ms is definitely a commentary by Āryaḍāsa or Ācāryapāda, which has been named as *Kalpāgamasaṅgamasaṅgraha*. It is generally seen that commentators give a specific name to their commentaries.

2. The Problem of displacement of the folios.

In preparing Critical edition of a text the editor confronts with a problem when he finds no relation or continuity of description of the topic in a line as given in the Mss. When I was preparing the 'base copy' of the commentary of Āryadāsa this problem came to me at several places. On page 26.e.11 in the Madras Ms the text reads as कम....न कुर्यात् । यथाग्नेयादीनां पाठोऽनुमेयः ऊर्जे त्वेति शाखामनुमार्ष्टि वायवस्थेति.' This text also appears in the Adyar Ms which is a transcript of Madras Ms, as किमिव वचनं न कुर्यात् यथाग्न्येयादीनां पाठोऽनुमेयः ऊर्जे त्वेति शाखामनुमार्ष्टि वायवस्थेति' (p.60,l.6-7). Here there is no link between the topics dealt with in the texts यथाग्नेयादीनां पाठोऽनुमेयः and ऊर्जे त्वेति शाखामनुमार्ष्टि वायवस्येति, as the former statement is related to Agnyādheya while the latter to the *Darśapaurṇamāsa*. After going through the entire text, I noticed that the text beginning with ऊर्जे त्वेति शाखामनुमार्ष्टि and ending with उत्तरत आहवनीय (p.30, l, 1 in M and p 67, l.5 in Ad Ms) belongs to *Darśapaurṇamāsa* and has nothing to do with *Agnyādheya*. The text immediately after यथाग्नेयादीनां पाठोऽनुमेयः should be वहतानाञ्च संवननोत्तरकालम् which is found in M Ms on p 30,l.2, and Ad Ms on p 67, l.5-6. By doing this I have construed the text as : यथाग्नेयादीनां पाठो नुमेयः । पृथक् निरुप्तानां सहावहतानां च संवननोत्तरकालम्. Thus we have reason to believe that this has happened so because of the displacement of the folios in the original Malayalam Palm-leaf Ms from which the Madras Ms was copied. The correct place of the folio containing the text beginning with ऊर्जे त्वेति and ending with उत्तरत आहवनीय must be

under *Darśapūrṇamāsa* between इध्माबर्हिषी सहैव क्षेमं निदधाति (M, p33,l.19;Ad p.75,l.1) and इध्मसंवृश्चनानि. In the Madras Ms and Ad Ms text is given as : इध्माबर्हिषी सहैव क्षेमं निदधाति । इध्मसंवृश्चनानि.

Similarly, the text of commentary on *Agnihotra* beginning with यः प्रत्यवेक्षते ..... मानज्ञानपूर्वं करोति स यजमान इत्यर्थः (M p. 288,l.8; Ad p606,l.2) and ending with आभिमुख्येन श्रीरुपतिष्ठेत्यादरप्रशंसा (Mp 293, l 9) running to 102, lines in M equal to 5 pages of 20 lines, has wrongly been given in Rājasūya *Prapāṭhaka*. The text as given in the Ms is as : श्रीरुत्तिष्ठेत्यादरप्रशंसा सौत्रामण्येवातो वाचनमितोऽर्वागभिहितस्य '(M p 293, l.9; Ad p 615, l.13). Here one may easily understand that there is no relation between the two statements, viz., श्रीरुत्तिष्ठेत्यादरं प्रशंसा and सौत्रामण्येवातो वाचनमितोऽर्वागभिहितस्य'. This has happened because of the displacement of folios in original Mss of the commentary which are in possession of Neḍumpilli mana and Kaḍaṅṅaśśeri mana. It may be pointed out that the copyist has clearly mentioned in the margin with an indication of sign (x) at page 288, line 8 as अत्र ग्रन्थपातः अध्यायद्वयस्याभावश्च : i.e, here the text is broken and there is also a loss of the commentary on two chapters, viz, second and third. Whether the loss of the commentary of two chapters is due to displacement of folios or due to damage of the folio, is not mentioned. On page 280, l.19 there is a text 'रथानां विशेषाभिमन्त्रैरवरोहती-त्यभिसंबन्धः । तं यजमानं सहैवासः .' About this text there is a *marginalia* note of K.C. Venkaṭasubrahamanya Sastry stating X 19 विशेषेति पदमारम्भ २८२ भागे ६ पंक्तौ 'आजिसृद्भ्य ' इति पदं गृहीत्वा २८३ भागे ८ पंक्तौ ' को म प्रतीकार इत्यन्तं पठित्वा २८० भागे १४ पंक्तौ 'मन्त्रैरवरोहतीति यथाक्रमपाठेन ..... इयमेव रीति समीचीना इति मे मतिः., In this *marginalia* note it is before 'अभिमन्त्रैरवरोहतीति ' There should come the text beginning with 'आजिसृद्भ्यः' (M b 282, l.6) and thereafter would continue the text beginning with अभिमन्त्रैरवरोहतीत्यभिसंबन्धः etc, given in the Ms. This wrong position of texts is due to displacement or transposition of the folios in the original Ms. Here the *marginalia* note helps us for proper placement of the text. In my base copy I have construed the text as per suggestion of the *marginalia* note. The displaced text originally belongs to the commentary on *Vādh ŚS* IX. 7.4. to IX 7.40 (Anuvāka 2). It may be pointed out that this *marginalia* note is not given in the Ad. Ms. This displacement of folios in the Mss troubles the editor very much in preparing critical edition of a text of the commentatorial nature, specially when the original text is not

published. I could notice the displacement of the folios in Mss of the commentary of Āryadāsa, because I had my Critical edition of the *Vādh* ŚS with me.

Besides these two above-mentioned problems, there are some other problems, too, which an editor faces in preparing Critical edition of a commentatorial text on *Sūtra*-texts. Among these mention may be made of the following ones-

1. The problem of separating the Sūtras from the commentary.

2. The problem of deciding the Sūtra on which commentary is given.

3. The problem of deciding the length of a *Sūtra* in the commentatorial text.

4. The problem of filling the lacuna and reconstructing the broken or omitted texts.

5. The problem of identifying the quotations or authorities quoted in the text.

6. The problem of correcting the readings of *Sūtra*-text on the basis of commentatorial text or *vice-versa*.

I am not going to discuss these problems here because they need separate discussion.

Some of the Important Features of Āryadāsā's Commentary on *Vādh ŚS*-

1. In the beginning of his commentary Āryadāsa discusses the importance of the six Vedāṅgas for the fulfilment of the Puruṣārtha. According to him, the threefold Veda, spread in many *Śākhā*-s, cannot accomplish the Puruṣārtha (एभिरङ्गैर्विनर्ग्यजुः सामलक्षणोऽनेकशाखारूपेणाभिन्नो त्रिवेदो न शक्नोति पुरुषार्थं साधयितुं यथा देवदत्तः पाण्यादिभिर्विना- M,p2).

2. Āryadāsa, in the very beginning, makes it clear that he is going to comment on the *Kalpa* which has been composed by Vādhūla according to his own intellect and learning, leaving aside the interpretation of such words which are *nigadasiddha* i.e well explained in the Vedic text itself (अथायमपि वाधूलाचार्येण रचितः कल्पः तस्य सुखज्ञानार्थमस्माभि-र्निगदसिद्धवर्जमस्मद्बुद्ध्यागमानुरूपं व्याख्यायते, M.p 3).

He says that the rituals should be performed by such a person who knows the *Śāstra*-s well. The details of rituals should be learnt from the concerned literature. Here he makes it clear that while commenting on the *Vādh ŚS* he would not give all such details lest there be unnecessary expansion of the text (एतत्सर्वकर्मणामधिकारलक्षणन्यायशास्त्रे विस्तारोऽधिगन्तव्यः । इह ग्रन्थगौरवभयादस्माभिः नाभिधीयते- M.p.3) Āryadāsa says that some Ācāryas explain the *Samskāra*-s i.e. the rituals to be performed in detail, for which they also mention such actions as have been given or which are prevalent in other recensions. They also give etymologies of the words, as it is a function of *Śabda-Śāstra*. But unlike this Āryadasa interprets the *Vādh ŚS* taking the words and their meanings as well known, both in *Loka* and *Veda* (केचिदाचार्याः प्रतिपदं संस्कारान् वर्णयन्ति । तथा सति शास्त्रान्तरव्यापारोऽपि वर्णनीयो भवति । शब्दः शास्त्रव्यापारत्वात् तस्य अर्थनिर्वचनान्यपि कर्तव्यानि स्युः । तत्र तु लोकवेदयोः शब्दप्रसिद्धान् शब्दार्थानुपादाय सन्दिग्धान् वाक्यार्थान् विचारयिष्यामः -M.p.3.)

3. Pointing out the speciality of the treatment of the *Śrauta* rituals Āryadāsa states that the authors of the *Kalpasūtra*-s do not give any injunction on their own behalf. They only mention the employment of the sense which has been expressed by the sentences. There is no touch of any injunction in their prescriptions. If some injunetions transpire in their statements it is because of the imitation of the *Brāhmaṇa-Vākya*-s (संभरत इति लडन्तः । कथं विधास्यतीति यदुच्येत नायं विधिः । कस्माद् वाक्यैरभिहितानामर्थानां संनिवेशमात्रमेव कल्पसूत्रकारैः क्रियते । यत्रापि विधिप्रत्ययगन्धोऽस्ति तत्रापि नाविदितवेदार्थं, तदपि ब्राह्मणवाक्यानुकरणमेव यथा- अमावास्यायामेव दीक्षेत' इति- M, p.4-5).

4. Āryadāsa mentions in his commentary that the *Vādh ŚS*, though belongs to the *Taittirīya* tradition, has a separate entity in many ways. The *mantra*-s used in this kalpa do not tally with the *Taittirīyaśruti*, Āryadāsa gives examples of variations of *mantra*-s between the two traditions. He is of the view that *Vādh ŚS* is also related to other schools in the matter of *mantra*-s and rituals. (ननु तैत्तिरीयश्रुत्यायं कल्पो न घटते । कस्माद् । देवो वः सविता प्रेरयतु' इत्यादीनां मन्त्राणां एकदेशविकृतानां दर्शनात् । 'असिदमादत्ते' इत्येवमादीनामेतद् ब्राह्मणविहितेभ्योऽन्येषां द्रव्याणां दर्शनात् । अग्नौ सवित्राणां कल्पं आदि ग्रहणेन लक्षितानामन्वाख्याने 'सुवर्ग्याय शक्त्या इन्द्रं दानाय हूमहे' इति साधिकदर्शनादित्येवमादि । अतः स्थालीपुलाक-न्यायेनान्येषामप्येतत्सूक्तानामनेन कल्पेन संबन्ध उच्यते- M, p.8.)

5. Āryadāsa mentions that prior to the Vādhūlas there was a recension which they followed. Vādhūla composed his *Kalpa* on the basis of that *Śākhā*, which was lost. He composed his *Kalpa* with a view to preserve that *Śākhā*-tradition. For the preservation of *Śākhā-mantra*-s the teachers used to teach them to the students in the very beginining commencing with *Yajñopavīta* and then taught their *Kalpās* (इमामेव शाखामारभ्यायं कल्पो रचित आचार्येण । कुतः संपादेयमार्गेऽविच्छिन्नपारम्पर्यस्य द्रढिम्नो नोपपद्यते च । शाखा विनष्टा तत्क्लृप्त्यर्था कल्पो न विनष्ट इति उपनयनात् प्रभृति हि गुरवः शाखापूर्वमध्यापयन्ति, पश्चात् कल्पम्-Mp 8-9.)

6. Āryadāsa mentions about four sub-sections of the *Vādhūl ŚS*, viz., *Kauṇḍinya, Āgniveśya, Gālava* and *Śāṅkha* (कस्य पुनस्ते विध्यवशेषाः ? चतुर्णां वाधूलानामिति । के ते चत्वारो वाधूलाः ? कौण्डिन्याग्निवेश्यगालवशाखानां कल्पाः । तथा हि..... शुल्ब उक्ताः वाधूलाः सवाधूलाश्चत्वारो विहिता क्रमादिति-M, p 4).

7. Āryadāsa refers to many known and unknown authorities, several important texts (some of them have not been published so far) and quotations from lost or unpublished texts. He refers to a very unique text, viz., *Anvākhyāna* (about 40 times) which I have edited and published recently. This is a single work of its kind in the history of Vedic literature, known to us so far it was the commentary of Āryadāsa which provided me definite information about the correct nomenclature of the *Vādhūla-Anvākhyāna*. He very frequently quotes a text *Anupada* which seems to be related to Vādhūla school (अतोऽनुपद उक्ता शेषा अत्र अन्यैर्न विरुध्यन्ते; ते वैकल्पिका ग्राह्याः । ये विरुध्यन्ते तेऽन्यकल्पार्था भवन्ति– Mp.5-6).

8. Āryadāsa is a commentator who emphasises the knowledge of mathematics for the ritualists.In connection with the interpretation of shares of *Dakṣiṇā* to *Ṛtviks* he quotes a *Kārikā* of his Upādhyāya to justify Manu's statement, viz.,

सर्वेषामर्द्धिनो मुख्यास्तदर्धेनार्द्धि नो परे ।
तृतीयिनस्तृतीयांशाश्चतुर्थांशाश्च पादिनः ॥ [१]

This *Śloka* of Manu is generally interpretated by the commentators as: *Dakṣiṇā* to be distributed among the main four *Ṛtvik*-s, viz., *Hotā, Adhvauryu, Brahmā* and *Udgātā,* should be half of the whole; the

1. *Manu,* 8.210

next group of the four *Ṛtvik*-s viz., *Maitrāvaruṇa, Pratiprasthātā. Brāhmaṇācchaṁsin* and *Prastotā* would get half of the remaining half of Dakṣinā; the third group of four *Ṛtvik*-s viz., *Acchāvāka, Neṣṭā, Potā* and *Pratihartā* would get on third of the whole amount of *Dakṣīṇā* and the fourth group of four *Ṛtvik*-s, viz., *Grāvastuta, Unnetā, Āgnīdhra* and *Subrahmaṇya* would get the fourth of the whole. Āryadāsa does not agree to this interpretation. He says : तत्रार्धशब्दो यदि समप्रविभागे स्याच्छ्लोकार्थो न गच्छति । असमविभागवाचित्वेऽप्यगणितज्ञैर्विभागप्रकारो ज्ञातुं न शक्यते । अतो गणितशास्त्रादेवंविधेषु प्रकार आगमयितव्यः । गणितशास्त्रमूरीकृत्य उपाध्यायेन कारिका कृता-

यैर्भागाः समतां यान्ति तैः समस्तैर्भजेदृषि ।
तत्र लब्धेन ते व्यस्ता विज्ञेया गुणितांशकाः' इति ।[१]

Thus, according to this formula, the Dakṣinā to four main Ṛtviks would comprise half of the whole, to the second group of Ṛtviks half of the first group, one third of the first to the third group, and one-fourth of the first group to the fourth group. So, ratio of *Dakṣinā* to be distributed among the four groups of *Ṛtvik*-s would be 12:6:4:3. According to this ratio, if 100 cows are distributed, main group *Mukhyāḥ* would get 48, the second group, ie. *Ardhinaḥ* 24, the third group i.e *Tṛtīyinaḥ* 16 and fourth group, ie., *Pādinaḥ*[2]. In support of his this view Āryadāsa quotes the authority of the Anupadakāra. He writes: तथा चानुपदकारेणाभिहितं- 'द्वादशद्वादश मध्यतस्कारिभ्यः षट्षडर्धिभ्यश्चतस्रश्चतस्रस्तृतीयिभ्यस्तिस्रस्तिस्रः पादिभ्य एवं शतविभागः । एवं शेषं विभजेदितिः' ।[3]

It may be pointed out that the division of *Dakṣiṇā* among the *Ṛtvik*-s according to the ratio given by Āryadāsa and supported by Anupadakāra is more authentic than that given by *Lātyāyana Śrautasūtra* and *Drāhyāyaṇa Śrautasūtra*, according to which the ratio of *Dakṣiṇā* is 8:4:2:1 which goes against the purport of the terms *Ardhinaḥ, Tṛtīyinaḥ* and *Pādinaḥ*. The text of *Lātśs* and *Drāh ŚS* is:

तस्य दक्षिणा द्वात्रिंशतं मध्यतस्कारिभ्यः सहस्राणि दद्यादेकैकस्यै [४]

षोडश प्रस्तोतृमैत्रारुणप्रतिप्रस्थाताब्राहमणाच्छंसिभ्यस्ता अद्धिन्यः । [५]

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1. *Vyā* on *Vādh ŚS*, VII. 14.27
2. एवं विभज्यमाने शतविभागेऽष्टाचत्वारिंशन्मुख्यानां,तदर्धमर्द्धिनां,तृतीयं तृतीयांशानां चतुर्थं पादिनां भवन्ति- Vyā on Vādhūla Śs VII 14.27
3. Ibid.
4. LāṭŚS IX ., Drā.ŚS 25.1.9
5. LaṭŚS IX. 1.10-11; Drā.ŚS 25.1.10

अष्टौ प्रतिहर्तृपोतृनेष्टृच्छावाकेभ्यस्तास्तृतीयिनः [१]

चत्वारि सुब्रह्मण्याग्नीध्रोन्नेतृग्रावस्तुद्भ्यस्ताः पादिन्यः । [२]

From this discussion about the shares of Dakṣiṇā to be distributed among the *Ṛtvik*-s as given by Āryadāsa based on mathematical principle of ratio, it is clear that his views expressed in his commenrary on VādhŚS are authentic. I hope with the publication of this commentary, the commentatorial literature will add in its stock such a commentary about which we did not know anything. This commentary would certainly throw much light about the Vādhūla tradition and would help us in understanding the rituals prevalent therein.

Ancient Indian Methodology for Study and Modern Research Methodology

Parboty Chakraborty

Theoretical knowledge and its practical application are considered as the two wheels of the chariot of science. To compose a scientific treatise or interpretation thereof need some system and device. Ancient Indian *Śāstrakāra*-s were quite aware of these methods to promote their compositions in order to render them comprehensive, systematic, appropriate, specific and accurate. Some of these devices are required only for the *Sūtrakāra*-s to make formulations and others were needed for the interpretation of the *Sūtra*-s. Thirtysix (or near about) instruments or means treated as *Yukti* of a discourse or *Tantra* were technically called as *Tantrayukti*-s by the ancient thinkers of *Āyurveda* and *Arthaśāstra*. Caraka, Suśruta, Aruṇadatta, Gaṅgādhara were primarily expounders in this respect. In middle age *Tantrayuktivicāra* was composed by Nīlamegha. All the exponents of *Tantrayukti*-s did not subscribe to the same idea about each method. But a common platform may be sought from their deliberations to make a theoretical study fruitful. These techniques of exposition may be taken into account to decide the hall mark of textual worth and scholarship of the author. A thorough analysis of the *Tantrayukti*-s proves that the author of a treatise, whether ancient *śāstra* and its interpretation or a research study and composition of a discourse in modern age, has to adhere to strict rules and regulations regarding the connections and mode of the usage of words, construction of sentences, arrangement of topics, lucidity and so on. Any study or research has to meet some conditions conceptually also, e.g. selecting the topic, the purpose behind the study, surveying the previous theories with reference to the selected study, refutation of or agreement with other opinions, coherence and arriving at a logical conclusion

etc. Some of the research methodologies are treated as valuable as *Pañcāṅga Adhikaraṇa* of ancient *śāstrakāra*-s. This paper aims at analysing and examining the two streams of *Tantrayakti* and the research methodology in its modern term.

So long as the realisation of a subject is confined only for the consumption of the person himself, the formal devices are not so urgent. But the moment it is for the realisation of others, it requires the proper form, structure, argumentation and other processes to convince others as commented by Prof. Ratna Basu in the book, *'Methodology and Sanskritic Research'*. This statement is true also in connection with ancient Indian scientific treatises or commentaries thereupon. Every branch of science should have a subject matter which is called *Adhikaraṇa* in Indian view, for which explanation with argumentation is felt necessary. *Adhikaraṇa,* i.e. a theme of treatise may be of various kinds, such as *Śāstrādhikaraṇa,* i.e. the subject matter of a science in general; *Granthādhikaraṇa* the subject matter of a particular treatise. Treatises are divided into many Chapters. The theme which is the basis of a Chapter is called *Adhyāyādhikaraṇa*. In this way, the subject matter of a particular context is called as *Prakaraṇādhikaraṇa*. In different fields of research also, the research report should consist of a title in addition to other sections. S.M. Mahsin observed that the title should be a short phrase indicating clearly the main issue tackled in the research. The titles of different Chapters or contexts enable the reader to focus his attention. Here lies the importance of *Adhikaraṇa* as *Tantruyukti* and its types. Formulating the objective of a study indicates what the study is about and why it is being done.

It is now, apparent that giving the title or subject matter of a treatise or investigation necessitates a statement about the purpose or utility of that study. *Prayojana* as a *Tantrayukti* also refers to such statements which mention the chief purpose of a *śāstra*. Without knowing the utility of any work, no one initiates anything. With this end in view, *Prayojana* is treated as one of the components in *Anubandhacatuṣṭhaya* which is the first step of our theoretical exposition. Other three components are *Viṣaya* i.e. subject matter, *Adhikārin,* i.e. he who has the right to study the treatise, *Sambandha,* i.e relation

between *Viṣaya* and *Adhikārin*. To deal with research methodology of different fields also, it is commonly believed that every science starts with observation and this observation is governed by a definite purpose. So in the steps for planning a research design, K. Ravichandra considers the second step as the purpose of the study.

Purpose of study emanates from *Saṁśaya*, about a theory or treatise over which opinions differ and which leaves one in doubt. In research methodology of modern age also, five parts of an area, i.e. *Pañcāṅga Adhikaraṇa* are admitted. These five parts are *Viṣaya* (subject), *Viśaya* (doubt), the arguments of the opponent (*Pūrvapakṣa*), refutation to them (*Uttara*) and conclusion (*Nirṇaya*)[1]. Doubt is often better than overconfidence for it leads to inquiry and inquiry leads to invention which is a famous Hudson Maxim in the context of which the significance of research can well be understood. The existence of *Saṁśaya* prompts one to settle the issue and arrive at a conclusion removing the doubt.

In the settlement of doubtful issues, the analysis should be coherent, systematic and marked by logical reasoning. *Tantrayukti*-s serve two important purposes here, viz, *Vākyayojanā* and *Arthayojanā* by which proper arrangement of different statements and obtaining of correct meaning becomes possible. Analysis and interpretation may be taken as a principal technique of a discourse. Analysis is defined as classifying, ordering and summarizing the matters of study or investigation. The *Tantrayukti*-s, viz. *Yoga* here serves the purpose of orderly arrangement. To guess the true import, this method is needed by the authors and researchers. In most researches, a hypothesis is formulated where the researcher resorts to a series of steps which are to be linked together in a manner where these *Tantrayukti*-s may contribute immensely.

Thus the scientific method for a theoretical discourse or a research involves logical argument in the development of thinking and analysing. Research design is a plan which enables one to reason from observed facts and events to logically sound conclusion. The *Tantrayukti*, viz. *Apadeśa* stands for pointing out the definite cause of

1. *Methodology and Sanskritic Researches*: Ratna Basu, p-12

an event. Finding out causal relationship necessarily is presupposed both by the thinkers of ancient Indian scholarship and modern methodology. The method of inference with proper arrangement of *Pratijñā, hetu, Udāharaṇa* etc. is an aspect of *Yoga-tantrayukti*, as defined by Cakrapāṇi Datta and Aruṇa Datta. Likewise, Bertrand Russell recommends the logical form for stating hypothesis. A logical statement depends upon inductive method of inference and it tries to establish a causal connection. The *Tantrayukti*, viz. *Hetvartha* here contributes as it implies the effect of cause and the application of its knowledge. C.R. Kothari states that good research is logical synthesising the process of induction and deduction. Logical process makes a research more meaningful. His assertions may be considered to hold good in ancient Indian methodology for expositions also. To achieve a logical conclusion, the *Pūrvapakṣa* and *Uttarapakṣa* were accepted as a device in most of the theoretical sciences in India. The research activities of the applied scientists also are directed towards answering some practical problems where the causal relationship is needed. Each chapter there should be consistent, coherent and logically established (cf, Ratna Basu). To give criteria of a good hypothesis, it must be stated in such a way as it may be refuted.

To make the study coherent and logical, the subject should be proposed and analysed on the basis of *Vidhāna*, i.e. right order. *Atītāvekṣaṇa*, i.e. looking back to the earlier portion of the study for information and *Anāgatāvekṣaṇa* or prospective reference as two *Tantrayukti*-s. These methods prompt one to develop the themes one after another without being incoherent and unrelated to each other.

Surveying the previous literature in that very subject is recognized essential in modern researches as well as in theoretical studies in ancient India. Critical appraisal of the previous studies is one of the steps for planning a research design. It is required for looking into different merits and shortcomings of related areas. Approving of others' opinions is regarded as a *tantrayukti*, viz. *anumata* and refutation of others' sayings is called *pratyutsāra*. Every work pertaining to the subject should be gone into and critically commented upon as directed by modern thinkers and in the critical commentation the role of *pratyutsara* and *uddhara* must be granted.

The analysis in a research programme or dissertation may be elaborate or brief. The *yukti, uddeśa* corresponds to brief statement or main idea in short whereas *nirdeśa* refers to elaboration of a theme which has been indicated in brief.

According to K.Ravichandra, all the definitions of research design emphasise the economy of procedure. Thus, explanation or elaboration of a subject matter proves the use of a *tantrayukti, vyākhyāna*. Generalisation and interpretation is one of the steps in research process. Like the modern thinkers, ancient scholars also attached due importance to brevity of expression. This technique was regarded as essential for composing *sūtra* literature. Instead of elaboration, many implications and inferences are left off for the readers to derive at. The methods of *ūha* and *arthāpatti* may here help in many respects. Clarity and unambiguity are the necessary conditions in the criteria of a good research problem. *Tantrayukti*-s may here help us to grasp the meanings of words which remain hidden or unexplained. Technical terms and words, as stated by Kothari, should be clearly enunciated while defining a research problem. There are two *tantrayukti*-s, Viz. *padārtha* and *svasaṁjñā* which are comparable to the aforesaid devices. *Nirvacana*, or the technique of etymology contributes much to the various types of researches like Onomastics.

All the above discussions may point out that a systematic pursuit of knowledge was considered to be of pivotal import in the exposition of scientific discourse in ancient India and in modern research also. S.M. Mahsin says that the aim of research is to extend the frontiers of knowledge. To understand a science fully and correctly, points out that the help of *tantrayukti* is sought by Suśruta and others. This technique for the study of the sophisticated subject matter is unquestionable and has been proved beyond all doubt. The concept of modern methodology is not unknown to the modern scholars of different institutions of higher study. Method means special form of procedure of orderly arrangement of idea. Obviously, methodology means the way of developing a concept, subject, object, text and explaining, illustrating, analysing it in words[1]. The core concept of methodology is indebted to *tantrayukti*-s to some extent.

1. cf.R.Basu, M.S. Murti

Sanskrit as a Living Language

N.Chitra

Sanskrit: The Glory of Bhāratham

"यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित्"

This eulogy on our Great Epic, *Mahābhārata* aptly portrays the greatness of our ancient langauge, the language of the languages, the देवभाषा, that is Sanskrit. Generally language is considered as the vehicle of literature. The strength of literature lies in the strength of the language. Sir Monier Williams, Professor of Sanskrit at Oxford states that Sanskrit is "the only quarry where the requisite material may be obtained for improving the vernaculars or for expressing important religious or scientific ideas". Sanskrit is considered as the treasure-house of knowledge (ज्ञानविज्ञानभाण्डागारम्). अमरकोशः defines knowledge as मोक्षे धीः ज्ञानं अन्यत्र ज्ञानं शिल्पशास्त्रयोः. Our scriptures, Purāṇa-s and Itihāsa-s expound two types of विद्या or Knowledge. *Muṇḍaka Upaniṣad states*" द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति".[१] Our ancient seers have visualised this ancient wisdom in their deep meditation and have chosen the देवभाषा as the best medium to communicate their experiences to mankind. This ancient wisdom is the vision of Upaniṣad—that part of Veda dealing with spirituality in all its subtlety. This wisdom that is dealt with in our scriptures is demonstrated in the lives of our sages and noble souls. It is handed down from generation to generation of गुरुशिष्यपरम्परा through the medium of Sanskrit language alone. Thus Sanskrit serves as a platform on which our संस्कृति or culture is built and

1. *Muṇḍaka Upa.*, 1.1.4

nurtured from its infancy. The fact that these texts have withstood the test of time clearly bears witness to the truth of the subject matter expressed in the imperishable medium, that is Sanskrit.

विरूद्धधर्मवत्वं संस्कृतम् - A thing cannot be set aside because it is too old or new:

पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवथम् ।
सन्तः परीक्ष्यान्यतरद् भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥

These words of Kālidāsa[१] cho the nature of the Sanskrit langauge. Sanskrit is the classical language of ancient India. It belongs to the family of Indo-European langauges. Some of the oldest surviving Indo-European documents are written in Sanskrit language. Vedic Sanskrit is the oldest known stage of Sanskrit dating as far back as to 1500 BC or even earlier, many centuries before writing was established in India. The teaching was carried out through oral tradition. The main aim of the scholars was to elevate man from the realm of ignorance to the realm of divinity. Talking of देववाणी the *Ṛgveda* declares "दैवीं वाचं अजनयन्त देवाः". Hence, stress was laid on Sanskrit as a spoken language. Classical Sanskrit was a development of Vedic Sanskrit, which was spoken around 400 BC as a court langauge and was employed until 1100 AD as the language of the Hindu culture. Brāhmī and Karoṣṭī were the earliest scripts used to record the writings, which were later, replaced by the *Devanāgarī* script, that is in use till today. Speaking about the influence of Sanskrit in relation to its loss in vogue, Professor Burrows of Oxford writes in his book, *Sanskrit*, "The prestige, sway and authority of Sanskrit grew in inverse proportion to its decline in vogue as a spoken language". Many of the spoken languges of India like Hindi, Urdu, Punjabi, Marathi and Bengali have descended from Sanskrit. Our Constitution refers to India as Bhāratam signifiying "Spiritual seekers nation"[२].

1. *Mālavikāgnimitram,* Act I
2. भा= ब्रह्मणि रतः = सन्तुष्टः one revels in the state of Brahman.

The following verse highlights the महत्त्वं (glory) of Saṁskṛtam and Bhāratam.

यत्र मन्दाकिनी पापसंहारिणी यत्र गोदवरी चारूसंचारिणी ।
देववाणी यत्रास्ति मोदाकुला भूतले भाति मेऽनारतं भारतम् ॥

पूर्णस्वरूपवत्वं संस्कृतम् -Sanskrit that is Complete and Perfection personified:

"संस्करोति इति संस्कृतम्".

One of the etymological derivations of the word Sanskrit, संस्कृति (culture) and संस्कृतम् (language) are ineparable; to say in the language of तर्क (logic), they always function as an integrated unit (अयुतसिद्धम्). The cultural tradition of a country is the reflection of human excellence and its achievement. A cultured society is a civilized society that has perfection as its nature (स्वरूपम्). Defining civilization, Saravapalli Radhakrishnan in a lecture delivered in Calcutta in 1942 declared "Civilization is a way of life, a movement of human spirit". Any movement, presupposes a living being endowed with a sense of freedom and a purpose towards progress. This spirit of freedom is the essential nature of an individual whose efforts towards the path of progress should be ceaseless till he reaches the ultimate goal of liberation (मोक्ष). This positive tradition of our culture is indicated in the Upaniṣads in the form of three basic values—universality, non-aggressiveness and humanism. In the modern world, people talk of globalization, universal peace and harmony. This universal message is the vision of our ancient culture.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग्भवेत् ॥

The hoary antiquity of Vedānta is never a hindrance to the dynamism of the present age. This spiritual dynamism has created a condition that has influenced science and technology and in fact,

whole thinking of the mankind. This is made possible through the perfect communicating medium, which is Sanskrit language.

Structure of Sanskrit

Language is the simplest and most fundamental activity of human beings. The word 'Langauge' is derived from the Greek word "Logos" that refers to speech and the other faculty that distiguishes man from other animals, which is the power of thought. To effectively communicate, speech and thought should synchronize. The deeper the range of thought to be communicated, the richer becomes the language, which is the tool of communication. Such richness and versatility is the hallmark of Sanskrit, which has an impeccable structure to communicate the thought process effectively. In the view of Sir William Jones, "the Sanskrit language, whatever be its antiquity is a wonderful structure more perfect than Greek, more copious than Latin, more exquisitely refined than either, yet bearing to both of them a stronger affinity in the roots of verbs and in the forms of grammar than could possibly have been produced by accident". Sanskrit is made up of primordial sounds and is developed systematically to include the natural progressions of sounds as created in the human mouth. The 51 alphabets are named अक्षरम् (the Imperishable) signifying the eternal nature of the sound of letters. The language, which was first codified by Pāṇini and referred to as भाषा later came to be known as संस्कृतम्. Pāṇini's Sanskrit grammar written around 300 B.C. is the shortest and fullest grammar in the world. It is the most important and logical treatise with four thousand *Sūtra*-s or aphoristic rules. The *Sūtra-s* are constituted like mathematics following a rigorous logic. Not only are the words derived from root syllables but also they are indissolubly connected with each other. For example, consider the words संस्कृति and संस्कृतम्। One is language and the other pertains to conduct in progress. Analysing the spoken

languge, Patañjali in his *Mahābhāsya* states how a good orator (वाग्योगवित्) should conduct himself in society.

यस्तु प्रयुङ्क्ते कुशलो विशेषे शब्दं यथावत् व्यवहारकाले ।
सोऽनन्तमाप्नोति जयं परत्र वाग्योगवित् दुष्यति चापशब्दैः ॥

The term वाग्योगवित् here refers to one endowed with his/her knowledge of the language, that is, Sanskrit.

Sanskrit and science:

ज्ञानं (Absolute knowledge) and विज्ञानं (Relative Knowledge) are the two significant expressions in Sanskrit to express the sciene of the inner world and that of the outer world. Śrī Kṛṣṇa while highlighting the importance of ज्ञानं in the *Bhagavadgītā* states thus:

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यत् ज्ञात्वा नेह भूयोऽन्यत् ज्ञातव्यमवशिष्यते ॥[1]

This is the highest knowledge, the all encompassing knowledge, knowing which, everything becomes known -ब्रह्मविद्या सर्वविद्याप्रतिष्ठा[2] This knowledge embraces the whole universe comprising both the inner world of knowledge and outer world of sensory perceptions. Science operates in the field of outer experiences. Our ancient seers have made a critical study of such experiences and have recorded them in scientific treatises. To cite an example; once a sage went in search of water to quench his thirst. All of a sudden he heard a sweet sound. With his probing mind, he began to seek its origin and discovered that the sound was the echo caused by water drops falling from a great height on a dry leaf. This gave him the inspiration to study sound pattern which resulted in the discovery of *Mṛdaṅga*, a *laya* instrument in *Saṅgīta Śāstra*. This incident is mentioned in Bharata Muni's Nāṭya Śāstra written in Sanskrit. Such

1. *Bhagavadagītā*, 7.2
2. *Muṇḍaka Upaniṣad*-1.1.1

scientific treatises abound in Sanskrit literature. The facts are presented either in verse form or in Sūtra style. The language used is very simple and easily understandable. Several literary works in Sanskrit like epics, *Itihāsa* and *Dharmaśastra* have sections devoted to sciences. An extensive survey of manuscripts pertaining to *Jyotiṣa* consisting of mathematics, astrology and astronomy was undertaken by David Pingree in his book *'Census of Exact Sciences in Sanskrit'*. Such manuscripts lie idle for want of research in the inter-disciplinary area of Sanskrit and mathematics. In the field of mathematics, Sage Bodhāyana derived the Pythagoras theorem and calculated the value of the pie as early as 600 BC. *Sūrya-Siddhānta* gives details about sun, earth, their movements and related details. Theory of indeterminates has been propounded in Indian mathematics as early as the fifth century while the world developed it only after the 13th century. In the branch of *Āyurveda,* Sanskrit *Mantra-s* and *Mantra* meditation are some of best prescriptions. The science of Yoga in India is as old as the Himālayas. The teaching was done orally through the medium of Sanskrit. Around 300 AD it was converted into the form of a text written in *sūtra* style by Patañjali Muni. There has been a growing interest in yoga, meditation and eastern philosophy in modern times. Patañjali's aphorisms are the foundations on which Modern *Yoga* institutions function. Speaking of scientific achievements of the past and present, Sir Monier Williams says "The Hindus were Spinoza's more than 2000 years before the advent of Spinoza, Darwinians many centuries before Darwin and evolutionists, many centuries before the doctrine of evolution was accepted by scientists of the present age". It is indeed a strange fact that we have lost contact with our own past while at the same time modern scientists have just begun to discover its richness for themselves.

Sanskrit and Linguistics:

Moving away from the area of scientific achievements of the yester years, in the current scenario we witness the emergence of a new branch-Linguistic Science that has become the watchword for computational techniques. "A comparative philologist without the knowledge of Sanskrit is like an astronomer without the knowledge of mathematics" states Max Mueller, the German scholar. Sanskrit was the storehouse of ideas for early philologists. Pāṇini's अष्टाध्यायी stood as a model for many philologists in the evolution of concepts in every branch of linguistics. The Western scholars by analysing Indian methods of teaching and the nauances of Sanskrit langauge, identified Indo-European language family leading to the establishment of comparative philology. The writings in Sanskrit also had a profound influence on comparative mythology, religion, jurisprudence and other allied fields. This type of comparative study of Sanskrit and the languages of Europe by William jones opened the way to the scientific study of the language in the eighteenth century.

Sanskrit and Computers:

Today Computational Linguistics in Sanskrit has emerged as a new area of research. Knowledge is the key factor in computers. Śrī Śaṅkara in his commentary on *Brahmasūtra Bhāṣya*[1] classifies knowledge as वस्तुतन्त्रज्ञानम् and पुरूषतन्त्रज्ञानम्.[2] That is, knowledge arising out of an object (वस्तु) or objective knowledge and knowledge dependent on the person (पुरूष) seeking knowledge or subjective knowledge. Professor Feigenbaum of Stanford University expresses the same idea in his book *"Fifth Generation Computers"*. Computers are built on solid foundation of mathematical logic with a precise and clear under-

1. Sūtrā, 4
2. Sūtrā, 4

standing of the term knowledge. They process information with the help of data provided and generate knowledge that is suitable to the situation concurring with the given data. This forms the basis for writing programs and building software. Based on this, only in late 1948, a communication scientist, Claude Shannon of MIT, USA, formulated a theory based on mathematics for the measure of information and method of decoding it. The binary system of coding has been known in India since 200 BC. Piṅgala-s *Chandaḥ-Sūtra* refers to weights in multiples of two. In the field of Sanskrit grammar, the distinctive feature is the analysis of words and formation of words into sentences based on a carefully developed system of phonology, morphology, syntax and semantics. Sanskrit is rich in inflexibility and the grammatical forms of words (कारक) determine the relation between themselves. By removing syntax, it is possible to extract the semantic message for the purpose of computer translation and hence Sanskrit is useful in computer software industry as a natural langauge of immense value. Artificial intelligence in the field of computer science is hot topic of research today. Mind is the information processing system, which generates thoughts. Thoughts find expression through langauge. In artificial intelligence, efforts are in progress to build an intelligence where natural langauge is used to accept commands and do programmes in a manner similar to the working of the human brain. For this computational techniques are used, utilizing Sanskrit which has the least complicated yet most precise syntax. The Centre for Development of Advanced Computing (C-DAC) is focussing on research into the use of Sanskrit for developing computer software. The science of Indian Logic (नव्यन्याय) has a well-developed and systematized form of thinking using symbols and mathematics known as symbolic logic. This is the very foundation of modern computers. Western scholars have adopted the '*Yoga*' theory of Patañjali both for mental and physical health. Many institutions such as the Maharishi

Yoga Mandiram, Krishnamachari Yoga Mandiram and the like have started preaching this technique as a separate science. A new area of computer research known as 'Neuro-Linguistics' is being developed as a result of the study of *Yoga*. This branch of computer science deals with the study of brain waves, their secretions and their effect on humans. This has helped in decoding what our ancient seers had visualized in their mystic experiences, identify their relevance and use to the modern society which is under pressure, both internally and externally.

Sanskrit: Present status

Today Sanskrit, despite its past glory, lies in a sorry state of neglect. We can say that the use of Sanskrit as a spoken language is almost nil in the entire country barring a few exceptions here and there. The traditional methodology of teaching is vanishing from the scene and the *Gurukula* system has become a thing of the past. There is a misconception that Sanskrit is a very difficult langauge to learn. Also people associate the language with race. The widespread view is that Sanskrit belongs to the priestly class and can be used only by people belonging to the aristocratic society like kings, ministers and Brahmins and hence is not accessible easily to the common man. In the 19th century Sanskrit, as a spoken language was confined to the पाठशाला and their alumni. With the advent of the East India Company and as a result of colonization, English as a spoken language was given prominence in day-to-day affairs. As a result, the use of Sanskrit showed a downward trend. Again, the dichotomy between Āryans and non-Āryans enveloped all spheres of life resulting in the neglect of our ancient langauge with more importance being accorded to vernaculars. Scholars like Chinmayananda, Swami Vivekananda, Dayananda Saraswathi, William Jones, Max Mueller and others who had made in-depth study of Sanskrit language and literature have torn the veil of ignorance covering this treasure chest of our cultural

heritage and brought its magical traits out into the open, into the common platform of the east and west. With this awakening, concerted efforts are on to revive this classical language which is the 'Mother' of all languages. In the words of Daṇḍin in his काव्यादर्श

इदमन्धं तमः कृत्स्नम् जायेत भुवनत्रयम् ।
यदि शब्दाह्वयं ज्योतिः आसंसारं न प्रदीप्यते ॥

The whole world will plunge into darkness without the शब्दाह्वयं ज्योतिः that is Sanskrit.

Sanskrit on the path of Revival:

Having diagnosed the cause for the decline of Sanskrit language, every possible form of remedy should be sought to rectify this situation. The Government of India have initiated efforts to restore this unique and ancient language to its original status. Sanskrit was added to the list of Indian languages in the constitution as an afterthought after receipt of an amendment notice moved by Lakshmi Kanta maitra to the article on national language. Realising the value of Sanskrit language as a unifying force in bringing together the extreme diversities of our nation, the Supreme Court of India has passed judgement that "teaching Sanskrit as an elective subject is in no way against secularism."

Sri Aurobindo, while speaking of the importance of Sanskrit language for India, says "It is of the utmost value to a nation, a human group-soul to preserve its language and make it a strong and living cultural instrument. A nation, race or people which loses its language cannot live its whole term development and upliftment of the language. The government had declared the Year 1999-2000 as the 'Year of Sanskrit'. The University Grants Commission is offering scholarships and grants to encourage research oriented projets. Traditional scholars are honoured from time to time. Efforts are on to build a common platform where traditional scholars and connoisseurs

of the language can interact with modern educationists and scientists and unearth the wealth of literature that remains hidden.

To make the language. user friendly, Samskrita Bharathi, a non-profit organisation has been doing monumental work. It is conducting 10 day spoken language classes and camps (*Saṁskṛita Śiviram*) without delving deep into the intricacies of grammar and nuances of sentence construction. The lessons are simple and tailor made to suit present day conversational needs. Lessons are also offered on audio tapes, CDs and through contact clases. These *Saṁskṛita Śiviram* courses have spread as far as USA where regular camps are held to bring together people from all walks of life to meet and converse with each other in Sanskrit. Similar attempts have been made by organisations like *Viśva Saṁskṛta Pratiṣṭhanam* based in Kerala and *Hindū Sevā Pratiṣthāna* to propagate Sanskrit as a spoken language. It is interesting to note that around 1945, Mattur village in Karnataka was transformed into a Sanskrit village where people irrespective of age and caste use Sanskrit for conversation. Mohad in Madhya Pradesh is now developing into a Sanskrit village. The National Aeronautics and Space Administration (NASA), USA, the most advanced space research centre in the world has stated that Sanskrit is the only "unambiguous spoken language of the world".

Home is the basic unit of society where education begins for a child. Educationists opine that a child's first school is the mother's knee. Catching the children young and creating interest in them to learn the language is of foremost importance to build a value oriented society. In the words of Swami Chinmayānanda "To know India's past and to appreciate the greatness of their ancient land, Sanskrit is the only source. Let us learn it and be proud". Learning can be a joyous experience if done through story telling, games, Quizzing, simple letter writing and enacting small plays/skits. Audio-visual programmes based on our scriptures should be developed.

Cartoon shows can be produced using mythological characters speaking simple Sanskrit to arouse children's curiosity. Television shows are gateways to attract the attention of youth. Modern day youth have a multi-faceted personality-they watch TV, go for movies and surf the web—both in search of knowledge and entertainment. Sanskrit revivalists should capitalize on these interests of youth to reach one of the largest sections of the population. Music composers should strive to create modern music in an innovative fashion based on ancient Sanskrit literatuare to rekindle the interest of youth and remove the prevailing negative attitude. All India Radio is offering Sanskrit News bulletins and Sanskrit programmes. More porgrammes targetting different age groups need to be introduced.

Due to colonial rule, Western culture has crept into our society in all forms. Under its influence, English is the main medium used in educational curricula and this has led to decline in usage of Sanskrit. In a bid to promote Sanskrit, our government is giving incentives in the form of grants and awards to institutions and deserving scholars. The Indian institutes of Technology (IITs) have decided to integrate Sanskrit into their system of education following a directive from the government. School curricula have been rejuvenated with the introduction of Sanskrit as an additional or optional language. In this context, adoption of three language formula, using the same text books in the three languages for children to strengthen their vocabulary may be a worthwhile idea. Such text books are available with the National Book Trust of India. Publication of children's literature in Sanskrit, enacting plays in schools and computer-oriented lessons will provide a fillip to the 'I love Sanskrit' movement in schools. Research projects such as translations of old classics, scientific literature, inscriptions, lexicographical literature in Sanskrit and setting up of Sanskrit manuscript libraries should be encouraged.

To quote Thomas gray

"Full many a gem of purest ray serene

The dark unfathomed caves of the ocean bear"

Many gems of Sanskrit literature lie buried in dark archives. Attempts must be made to publish such old manuscripts that remain unpublished and to retrieve lost works that lie scattered. This requires knowledge of manuscriptology and critical editing. Workshops and courses should be conducted to educate youth in this line to unearth and appreciate our ancient treasure. *Catalogus Catalogorum* of Theodor Aufrecht was the first alphabetical register of Sanskrit works compiled. To supplement this effort, the University of Madras has undertaken the publication of a complete up-to-date compilation of Sanskrit, allied works and authors since 1935. This project is under way and so far 14 volumes have been released.

Vision of the future: Sanskrit on the Internet

This is the age of information Technology. The so-called 'dead language' is gradually becoming alive. It has made a great impact in the field of artificial intelligence and computers. Information on the Internet is attracting the attention of one and all worldwide. The Jews got back their homeland in 1948 and revived their lost language, Hebrew. This should stand as a lesson for Sanskrit lovers. With the power of the Worldwide Web, it is possible to bring about revival in Sanskrit too. Internet products such as multilingual browsers, web editors and translation utilities may serve the purpose. Currently the 'Chat Room" is the most widely used mode of communicating on the internet. Traditional scholars and modern scientists should be made aware of this tool in sharing and improving their knowledge with the use of software and utilities available on the web. On-line chanting of scriptures and teaching programmes in real audio format are on the increase. Merely typing the word

'Sanskrit' on the Yahoo Search Engine yields 38 sites and over 59,100 Web pages for Sanskrit, an indication of the sizable, presence of Sanskrit on the Web. Many websites offer a collection of manuscripts, scripts, texts, online lessons, magazines, newsletters and text books that can be downloaded (www.alkhemy.com/sanskrit,www.dvaita,net www.ukindia.com, www.sanskrit.bhaarat.com) The entire text of *Bhagavad-Gitā* verses in Sanskrit is available online with audible Sanskrit vocals (www.bhaavad-gita.org, www. iconsoftec.com/gita, www.the-gita.net). Online bookstores like Amazon.com and mlbd.com (Motilal Banarasidass) provide information on latest books/publications in Sanskrit which can be ordered online. Online Sanskrit dictionaries include the *Cologne Digital Sanskrit Lexicom* containing the Monier Williams *Sanskrit-English Dictionary,* Cappeller's *Digital Sanskrit Lexicon,* the Apte *Sanskrit-English Dictionary* and *Samskrita Śabdakośa*. Websites such as *www.atributetohinduism.com,www. samskrita-bharathi. org, www.americansanskrit com* provide information on current developments and ideas in this field. Efforts are on to develop e-mail service in Sanskrit. Transliteration packages like iLEAP and iTrans have been developed for printing text in Sanskrit. The future vision is to link Sanskrit institutions through a digital network. This will lead to greater interaction among students and scholars and bring Sanskrit enthusaiasts across the globe closer.

Clarion call to society:

"उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत"

"Awake, arise and stop not till the desired end is achieved. The young, the energetic, the strong, the well-built, the intellectual— for them is the task. Arise and awake for the world is calling upon you." This is the Call to the Nation given by Swami Vivekananda. The need of the hour is श्रद्धा. An endeavour well begun is half done.

We have begun well but what we need is the missionary zeal of Swami Vivekananda. Let us "Arise, Awake" and strive relentlessly till the sacred goal of transforming Sanskrit into a "Living" language is achieved.

विरुद्धधर्मरूपवत्त्वा नत्वपूर्णत्वस्वरूपा ।
विजयतात् संस्कृतश्रीरद्वयब्रह्मरूपिणी ॥
लाभस्तेषां जयस्तेषां कुतस्तेषां पराभवः ।
येषां मध्ये संस्कृतश्रीः सर्वदा सुप्रतिष्ठिता ॥

Teaching Modern Sanskrit with Special Reference to its Morphology

Dr. Radhamadhab Dash

Indian society could never forget Sanskrit because it contains the philosophy of Indian religion and culture. The preference of its use as a living idiom, of course, has been restricted under the pressure of change in social and political sceanario of the country at different times. Volumes have been written and fierce controversis have been entertained as to extent and the definite period of its being spoken in the country. The grammatical texts of Pāṇini, Kātyāyana and Patañjali supply ample evidences and language-norms testifying its colloquial and vernacular nature. Sanskrit possesses a wide gamut of literary forms which speak out the depth, quality and spectrum of creativity of Indian scholars in several disciplines of wisdom—technical, religious, secular, popular and ornate forms of literature and so on. The skill of description and delineation with neatness of approach in the areas of crativity with subtle exprsssive-ness has been possible because of the freedom of language-use, i.e. rare mastery of the medium Sanskrit, and this mastery is due to its being spoken for a long time in this country. Even the Modern Indian Languages belonging to both Aryan and Dravidian families of languages such as *Oḍiā, Hindī, Marāṭhī, Gujaurātī, Beṅgālī, Telugu, Kannaḍa, Malayālam,* etc. in the present time show their vocabulary derived to a large extent from Sanskrit words which also follow the same grammatical norm of description of Sanskrit. The reports of

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Linguistic Surveys record that the speakers of Modern Indian languages use Sanskrit words ranging from 40% to 85%.

The Sanskrit has undergone changes in the process of evolution over the centuries. While shifts from Vedic to non-Vedic form of Sanskrit are very significant from all points of view—phonological, morphological, syntactical, semantic and vocabulary, the shifts in the language till now at different periods from the time of Pāṇini (6th c.B.C.) have not been so much striking. With the standardization set by Pāṇini, a uniformity is seen to have been maintained as regards to its phonology, morphology and syntax. The changes one comes across and which are manifest in course of its evolution in non-Vedic langauge-form, are mainly semantic and preference of use of a certain vocable or the other from among its synonyms. Old words, of course, are seen to have become obsolete, new words taking their place and new coinage creeping up in consonance with the subject of composition. Scholars also broadly characterize Sanskrit on the basis of changes in structure and temper. The archaic variety of Sanskrit noticed in Vedic literature is unanimously designated as 'Vedic Sanskrit'. The *Upaniṣadic* compositions portray a form of language featured by simple style, small sentences with deep philosophical bearing. The *Rāmāyaṇa,* the *Mahābhārata* and the *Purāṇa-s* project an easy-going, straight-forward, flowing and popular Sanskrit which may be called *Laukika or* 'Popular Sanskrit'. The vast extant of ornate literary compositions in metrical principles of prosody, prose and in the both or *Campū* style using unfamiliar and coined words, profuse with multi-member compounds by applying the grammatical dicta to their optimum, often making a show of scholarship in different branches of learning, are said to possess the variety called 'Classical Sanskrit'. The word 'Classical' definitely indicates the unique classicism of the composition with poetic excellence. This variety can have no likelihood of being ever spoken because of

its artificial structure. The Sanskrit adopted as a medium in philosophical systems, both in orthodox and heterodox schools, is said to be *'Śiṣṭa-saṁskṛta'*, a typically appropriate idiom for philosophical discourses with arguments and counter arguments. This was also a pedantic varitey having little chance of being spoken by the masses and except the possibility of use by philosopher scholars only for *śāstrārtha*. The type of Sanskrit used in the *śāstra*-s etc. reflect *Vyāvahārika* or colloquial nature of the language. The compositions of technical sciences such as *Āyurveda, Jyotiṣa, Gaṇita, Rasāyanaśāstra,* etc. embrace technical vocabulary; hence, are rightly distinguished as 'Technical Sanskrit'. The folktales, fables, *subhāṣita*-s are educative in nature by way of referring to stories and pointing out some anecdotes for general public and adopt a transparent coinage. This variety may be called *Loka-saṁskṛta* or Mass-Sanskrit. And now during last twenty-five years has been developed a typical 'Modern Sanskrit' by enthusiastic scholars to popularize Sanskrit in every nook and corner of the country and bring it to every mouth. These scholars, to be designated as reformists, propagate and sincerely make efforts to make Sanskrit simple, moving and also produce and boost similar-minded scholars to create literature in this form of Sanskrit. They are also called Neo-stylists who advocate in favour of changing the age-old model of plain narrative being at par with the modern trend and theme of literary compositions in present day spoken languages of the country and abroad. They claim their innovations to suit to the modern ethos, which reveal sensitivity and realistic situations through a simple, direct and living language. This is in contrast to the conservative Sanskrit scholars who still continue in their speech and writing with the systematized and disciplined application of the grammatical formulations of Pāṇini and other scholiasts. The reformists do not deny the merit of such systematics of grammatical phenomena, nor the vastness and depth of the lan-

guage from the point of view of its structure and sense respectively. However, the nature of said reformation aims at (a) avoiding total or partial *sandhi* or coalescing of the words inside sentences, (b) non-use of dual number as it is no more used in any of the languages at present time (c) avoidance of the use of all the tenses and moods all numbering eleven, and rather restricting them to the five only—the three temporal forms—present *Laṭ*, past *Laṅ and future Lṛṭ* the two modal-potential *Vidhiliṅ* and imperative *Loṭ* (d) using limited verbal classes, the easier ones like *bhū and cur* classes instead of all the eleven (including the *kaṇvādi*), (e) entertaining participle forms in place of finite verbal forms, (f)reducing the use of number of roots and vocables to the minimum, and in case of vocables, choosing the a-ending ones as the tendency goes is Prakrit (g) preference of use of the verbal as well as participle forms of the roots *bhū and kṛ* to aviod verbal forms of the roots of specific sense and of past tense formulation, (h) using the sentence-structure more in passive (*karma*) and impersonal (*bhāva)* voice, (i) avoidance of using critical forms of wider variety which involve tough and complex grammatical formulation, (j) use of small compounds formed of known words and so on. (k) The reforms also include the suggestion for the scholars to have favourable tendency to accept and assimilate words from spoken languages, which convey different situations, notions, environments, objects, scientific inventions and discoveries, idioms of contemporary academic disciplines, which are either not contained in Sanskrit or inadequately or inappropriately represented. (1) So also living and familiar idioms of Modern Indian Languages including English considered nearer to Sanskrit in sound and sense can be incorporated with or without rendering to them the etymological justification and Sanskrit flavour, (m) A need-based vocabulary selecting the minimum of speech components of different parts of speech requires to be complied for use as a teaching and learning-aid for efficient com-

munication through the language in day-to-day life. As linguists advocate, only 850 basic words are adequate enough to express all the ideas in English. In case of Sanskrit the number may be higher around 2000 keeping in view its spirit and structure. Need-based adaptation actually purports here to make Sanskrit an alternative medium alongwith the other Modern Indian Languages. The Indian Constitution in its VIII schedule accepts Sanskrit as one of the Modern Indian Languages, though in practice its resumption, at least as a communication medium, still remains as a question mark.

The learners, particularly the teen-age pupils in the schools, get scared of Sanskrit finding its huge structural details, tough grammatical disciplines and sometimes untrained and ill-informed teachers spoiling their interest rather triggering apathy and hatred towards the subject. Those who opt for Sanskrit might do so for securing good marks in the subject to maintain consistently good academic career by also opting for the same in future. Of course, in the state of Orissa, large number students opt for Sanskrit out of real fascination towards the contents of Sanskrit, the knowledge of language being of secondary importance for them. Therefore, they lack in the knowledge of language proper. In the curriculum right from school level to the University level (perhaps except traditional Sanskrit Colleges and Universities), no serious attempt is being made to communicate and teach through the Sanskrit medium, and this is the only language-subject where the same language is not the medium of instruction. This is the greatest setback for the language and the subject.

II

As referred to earlier enormous improvement both in attitude and action has taken place at least involving cross sections of people of different tastes and professions besides the institutional learners by making them aware of the value and usefulness of the Sanskrit

language and the literature preserved in it. It has been possible by the active leadership of *Viśva Saṁskṛta Pratiṣṭhāna, Saṁskṛta Bhāratī, Lokabhāṣā Pracāra Samiti* and so many other voluntary organisations engaged with missionary zeal for bringing the so-called language of the classes to the masses, for which selfless activists work hard. Teaching methods, teaching aids, electronic devices, relevant literature to some extent have been devised and made available for the purpose. The *Praśikṣaka*-s have been trained to organise camps and campaigns to materialize this noble objective in a targeted future.

In this context this author deems the following to be taken care of for maintaining the quality and inherent standard of the language. The ultimate purpose of learning Sanksrit is to have direct access into the vast liteary treasure preserved in this language and relish the aesthetic as well as intellectual flavour latent in it. Those geniuses who will get inspired in the process may get engaged in creativity and add to the existing literature by their new creations. Others, the rational researchers, would bend upon exploring the hidden truth and lead to apply them for the progress of traditional science, technology and culture. Therefore, propagation and popularization of Sanskrit for masses should go hand in hand with preparation of deep and solid scholars who would not only have command on the language but also on the content. This is specially needed to protect and preserve the intellectual tradition handed down to us. Let the popularization of Sanskrit continue to impart a working knowledge of Sanskrit through a need-based curriculum but our effort should be frantically on to prepare scholarship not of the superfical type, but of the authoritative sorts who would ever be the institutions of reference on the issues of language and the subject. To start with the language, one should be detailed in his approach. The details and exhaustiveness of his knowledge would help him in perfectly understanding the existing Sanskrit literature. For example,

a superifical and shallow scholar can never solve some-nominal or verbal structure and make out its meaning unambiguously if he would not have come across that sort of word or verb form and may not have himself participated in declining or conjugating it while receiving the knowledge of grammar. This is true for all the grammatical topics and more so important in respect of nominal declensions, verbal conjugations, compounds and euphonic combinations, Primary and Secondary derivations which constitute the core of Sanskrit structure. Thorough scholarship is to be built upon in Sanskrit only when grammar is captured. The degree of success in grammatical knowledge is commensurate with the quality of scholarship one aspires for.

III

The different systems of Sanskrit grammar, of course, vary in their approach and descriptive technique but the finished forms they reach at hardly vary with regard to derivations, inflections conjugations and so on. A standard *Prakaraṇa* work like the *Siddhāntakaumudī* of Bhoṭṭoji Dīkṣita or *Prakriyākaumudī* of Rāmacandra or *Madhyasiddhāntakaumudī* of Varadarāja and other similar works provide the detailed step-by-step and word-formation process but they still appear very much scholarly and descriptive for the learners of the present time. What a Sanskrit learner (student and teacher both) feels essentially needed for him is a summary statement of inflection of words, conjugatin of verbs, thematically ordered lists of primary and secondary derivatives and so on for his ready reference. A serious *Vaiyākaraṇa* needs to know thoroughly the process and details of the application of grammatical rules in the same order as they apply for the formation of a certain morphological structure. But general learners having interest only in knowing the final product need not know all of them.

The following section is confined to discuss illustratively the finished inflected words of the vowel ending masculine-groups. The

learner while trying to remember the singular (s), dual (d) and plural (p) forms of the different inflected words in seven cases—Nominative (N), Accustive (Ac), Instrumental (I), Dative (D), Ablative (Ab), Genitive (G), Locative (L), and Vocative (V) in three genders—Masculine (Mas), Feminine (Fem) and Neuter (Neu), should take it for granted that certain inflected forms in all the above varieties are identical and have the following specific endings, without fail. They re (1) N, V (sometimes Ac)-p forms, (2) d-number of N, Ac and V, (3) d-number of I, D and Ab (ending with भ्याम्) (4) p-forms of D and Ab ending with भ्यः) (5) G, L-d (ending with योः) (6) G-p ending with नाम् /णाम् /साम्/षाम् (7) L-p forms ending with सु /षु, (8) Ab, G-s forms are also identical in some word-type. A sincere learner is to take note of the distinctive particulars mostly of singular number of a certain inflected word form. It is a pleasureable experience to infer the forms particulary in inflection of words and conjugation of verbs in Sanskrit. A real lover of the language never gets tired of playing with the forms. Prototypes with model inflection are to be captured as generalization, and the differential particulars are the ones to be taken care of.

Given below are the Model infletion prototypes and exceptional features in the order of mas-Fem-Neu-genders. This list is not supposed to be exhaustive because of the obvious limitation of the paper. The numbers 1,2,3 are used for prototypes and a,b,c, for exceptional features occurring under the respective prototypes.

1. अ-ending-Mas. noun, राम,नर, छात्र, स्व (friend or wealth), उभ (both) (used in dual number only), तय-ending words such द्वितय, त्रितय (two or three-membered), चतुष्टय...दशतय etc. are inflected as (N)राम रामौ रामाः (Ac) रामम् रामौ रामान्, (I) रामेण रामाभ्याम् रामैः, (D) रामाय रामाभ्याम् रामेभ्यः, (Ab) रामात् रामाभ्याम् रामेभ्यः, (G) रामस्य रामयोःरामाणाम्, (L)रामे रामयोः रामेषु, (V) राम रामौ रामाः ।

2. अ-ending Mas. Pronoun Proto. is सर्व (all or whole). It follows राम in inflection except N,V-P सर्वे (notसर्वाः), D-s सर्वस्मै (notसर्वाय) Ab-sसर्वस्मात् (notसर्वात्), G-P सर्वेषाम (notसर्वाणाम्), L-s(सर्वस्मिन् (not सर्वे). It is worth-mentioning

that the following often used pronominal stems get easily mistaken as noun like राम. So they are to be inflected like the word सर्व not राम. They are सम (all), विश्व (all Universe), पर (other), अवर (small) पूर्व (former), स्व (own), दक्षिण (right), उत्तर (best or above) अपर (other), अधर (low), प्रथम (first), परम (last of final), नेम (half), द्वितीय (second), तृतीय (third), उभय (both), etc.

3 आ-ending Mas.noun- विश्वपा (protector of the Universe) serves as proto. for similar word forms-सोमपा (drinker of Soma juice), गोपा (cowherd) and others. It is inflected as विश्वपा: विश्वपौ विश्वपा:(N.V), विश्वपाम् विश्वपौ विश्वप: (Ac), विश्वपा विश्पाभ्याम् विश्वपाभि: (I), विश्वपे विश्वपाभ्याम् विश्वपाभ्य: (D), विश्वप: विश्वपाभ्याम् विश्वपाभ्य: (Ab), विश्वप: विश्वपो: विश्वपाम् (G), विश्वपि विश्वपो: विश्वपासु (L)

(a) The word form हाहा (name of a Gandharva) coming in this class agrees with the above except हाहन्(Ac-p), (हाहै(D-S), हाहा:(Ab & G-s), हाहौ:(G,L-d), हाहे (L-s).

4. इ-ending Mas. noun port. हरि (God Viṣṇu) is formed as हरि: हरी हरय:, हरिम् हरी हरीन्, हरिणा हरिभ्याम् हरिभि:, हरये हरिभ्याम् हरिभ्य:, हरे: हर्य्यो: हरीणाम्, हरौ हर्य्यो: हरिषु, हरे हरी हरय: । This is the prime model for all इ-ending mas. word forms such as कवि (poet), अग्नि (fire), रवि (Sun), तिथि (day), प्रियत्रि (fond of three), भूपति (king) and others except these two words सखि (friend) and पति (master, husband). These two widely agree with हरि except the following:

(a) सखा सखायौ सखाय: (N), सखायम् सखायौ (Ac-s and d), सख्या (I-s), सख्यं (D-s), सख्यु: (Ab and G-s), सख्यौ (L-s). But the compound with सखि such as सुसखि, परमसखि mix हरि and in its inflection. N-forms and Ac-s and d forms are inflected in the line of सखि, the rest, like हरि

(b) The word form पति follows हरि except पत्या (I-s), पत्ये (D-s) पत्यु: (Ab, G-s), पत्यौ (L-s).

(c) इ-ending Mas.numeral like द्वि (inflected only in dual) shows identical forms in three genders from I-L, the variation only in N

and Ac.N & Ac द्वौ (Mas), द्वे (Fem and Neu); द्वाभ्याम् (I,D and Ab) द्वयोः (G and L).

(d) इ-ending numeralत्रि (inflected only in plural) shows identical forms in Mas. and New from I-L such asत्रिभिः(I)त्रिभ्यः(D-Ab),त्रयाणाम् (G)त्रिषु (L), variation in N and Ac त्रयः,त्रीन् (Mas) but त्रीणि in Neu.

5. ई-ending (Mas) is almost not used by the speakers. The word पपी (sun),वातप्रमी (a type of fast-running dear) and ययी (path) representing the model are construed as पपीःपप्यौःपप्यः (N,V),पपीम् पप्यौ पपीन् (Ac),पप्या पपीभाम् पपीभि (I),पप्ये पपीभ्याम् पपीभ्यः (D),पप्यः पपीभ्याम् पपीभ्यः(Ab), पप्यःपप्योःपप्याम्(G),पपी पप्योःपपीषु (L);

a. ई-ending Mas बहुश्रेयसी is a rare form meaning 'one posssesing wife who wishes a lot', so also बहुलक्ष्मी (one having lot of wealth). They show identical forms in N.A. and I cases as in पपी. From D onwards, variation in singular only such as बहुश्रेयस्यै (D) बहुश्रेयस्याः(Ab, G),बहुश्रेयस्याम् (L), बहुश्रेयसि (V):

b. ई-ending Mas प्रधी(intellegent),नी (one who carries) generally agree with पपी except the following -प्रध्यम् not प्रधीम् (Ac-s),प्रध्यः not प्रधीन् (Ac-p), प्रध्यि not प्रधी (L-s);

c. ई-ending Masनी (one who carries or leads) though followsप्रधी quite largely, differs in L-s which isनियाम्:

d. ई-ending Mas.ग्रामणी (Village-head) though agrees with प्रधी it gives ग्रामण्याम् in L-s (notग्रामण्यि as in प्रधी):

e. ई-ending Mas,सुश्री (one having charming beauty i.e. beautiful) does not conform to any one of the types referred to earlier in toto but partly. It is in flected as N-सुश्रीःसुश्रियौ सुश्रियः, Ac-सुश्रियम् सुश्रियौ सुश्रियः (I)-सुश्रिया सुश्रीभ्याम् सुश्रीभिः, D-सुश्रिये सुश्रीभ्याम् सुश्रीभ्यः, Ab-सुश्रियः सुश्रीभ्याम् सुश्रीभ्यः,G-सुश्रियः सुश्रियोः सुश्रियाम्, L-सुश्रियि सुश्रियोःसुश्रीषु,V-सुश्रीःसुश्रीयौ सुश्रियः. The words such asयवक्री (buyer of *yava*), शुद्धी (of pure intellect),सुधी (learned man) follow the inflected model of सुश्री.

6. उ-ending Mas.शम्भु (Siva),भानु (sun) जानु (thigh),विष्णु (God), वायु (air), प्रभु (master) and a host of others are inflected in the following manner-(N) भानुः भानू भानवः,(Ac)भानुम् भानू भानून् (I)-भानुना भानुभ्याम् भानुभिः,(D) भानवे भानुभ्याम् भानुभ्यः, (Ab) भानोःभानुभ्याम् भानुभ्यः,(G) भानोः भान्वो भानूनाम्,(L) भानौ भान्वोःभानुषु, (V) भानो भानू भानवः;

a. The word क्रोष्टु (jackal) undergoes the similar transformation in Ac-p,I to G-s as in शम्भु. It is partly inflected like ऋ-ending stem such as दातृ along the उ-ending stem as is evident below-क्रोष्टा क्रोष्टारौ क्रोष्टारः, क्रोष्टारम् क्रोष्टारौ क्रोष्टून्, क्रोष्टा (क्रोष्टुना) क्रोष्टुभ्याम् क्रोष्टुभिः, क्रोष्ट्रे (क्रोष्टवे) क्रोष्टुभ्याम् क्रोष्टुभ्यः, क्रोष्टु (क्रोष्टौः)क्रोष्टवोः क्रोष्टूनाम्,क्रोष्टरि (क्रोष्टौ) क्रोष्टवोः क्रोष्टुषु, क्रोष्टो क्रोष्टारौ क्रोष्टारः । (क्रोष्टौ)

7. ऊ-ending words हूहू (*Gandharva*) खलपू (cleaner of the threshing floor), स्वभू (self-born, i.e. *Brahmā*), वर्षाभू (frog), दृन्भू (tree, snake or monkey)करभू (nail) are inflected as- हूहूः हूह्वौ हुह्वः, हूहूम हूहवौ हूहून्, हूहवा हूहूभ्याम् हूहूभिः, हूह्वे हूहूभ्याम् हूहूभ्यःहूह्वः हूह्वौ हूहवाम्, हिह्वि हूह्वौ हूहूषु ।

(a) The word-form सुलू (good cutter) agree with हूहू except in Ac-s,सूल्वम्, Ac-p सूल्वः G.L.d सुल्वोः;

(b) The word स्वयम्भू (Brahmā, rather agrees with सुलू except in N,Ac, V-d स्वयम्भुवौ,N,Ac,V-p स्वयम्भुवः,I-s स्वम्यभुवा,D-s स्वयम्भुवे, Ab,G-sस्वयम्भुवः G,L-d स्वयम्भुवोः, L-s स्वम्भुवि;

(c) The word श्रतिचमू (winner against the army) corresponds largely to हूहू except D-s अतिचम्बे, Ab,G-s अतिचम्वाः, G,L-d अतिचम्वोः, L-sअतिच-म्वाम्, V-sअतिचमु.

8. ऋ-ending Mas.धातृ (*Brahmā)*, नप्तृ (grandson), नेष्टृ (name of a priest), त्वष्टृ (carpenter), क्षतृ (technician, servant, watchman, charioteer,etc.),होतृ (Ṛgvedic priest), पोतृ (priest),प्रशास्तृ (ruler),कर्तृ (doer), भर्तृ (husband,lord),वक्तृ (speaker),गोप्तृ (protector),दातृ (giver)-taking दातृ as proto.they are inflected as दाता दातारौ दातारः, दातारम् दातारौ दातृन्, दात्रे दातृभ्याम् दातृभिः,दात्रे दातृभ्याम् दातृभ्यः, दातुः दातृभ्याम् दातृभ्यः, दातुः दात्रोः दातृणाम्, दातरि दात्रोः दातृषु, दातःदातारौ दातारः ।

(a) But ऋ ending पितृ (father),जामातृ (son-in low),भ्रातृ (brother), देवृ (brother of the husband), शंस्तृ (praiser),नृ (man) generally resemble the

दातृ in its inflection except N,Ac,V-d,Viz. पितरौ (not पितारौ), N,V-p पितरः (not पितारः).

9. ओ-ending Mas. गो (bullock) (also used in the fem.sense) is inflected as गौः गावौ गावः (N.V) गाम् गावौ गाः, गवा गोभ्याम् गोभिः, गवे गोभ्याम् गोभ्यः, गोः गोभ्याम् गोभ्यःगोः गवोः गवाम्, गवि गवोःगोषु ।

10. ऐ-ending रै (wealth) gives राः रायौ रायः(N,V), रायम् रायौ रायः, राया, राये, रायःरायि, रायोः, रासु ।

11. औ- ending ग्लौ (moon) generates the forms as ग्लौः ग्लावौ ग्लावः (N,V), ग्लावम् ग्लावौ ग्लावः, ग्लावा ग्लावे, ग्लावः, ग्लावि ग्लावोः ग्लौषु ।

The gramatical texts deal with inflectional details in sixfold chapters calledषल्लिङ्गप्रकरण to include word stems of:-

१. Vowel-ending masculine,

२. Vowel-ending feminine,

३. Vowel-ending neuter,

४. Consonant-ending masculine,

५. Consonant-ending feminine and

६. Consonant-ending neuter genders.

Here are provided the prototypes or generalised forms along with exceptions, if any, to each one of them. For a conscious learner of the Sanskrit Language, remembering them makes him resourceful for all purposes—for efficient communication, understanding the liteature and getting engaged in creative exercise of his intellect. Thus our training in the language remains incomplete and Sanskrit with us is left neglected and we will persist in groping in the superficial level about these basic language-components if we are not careful about their morphological details. Formulators of the education policies of Sanskrit education should take care of this fundamental issue.

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Kerala's Contribution to the Frontiers of Scientific Knowledge

Dr. T. Devarajan

Kerala has a long tradition in her contribution to each and every field of Sanskrit learning. Kerala's contribution to Sanskrit knowledge is vast and varied. It covers almost all branches of learning, both literary and scientific. Literary genre comprises *Mahākāvya*-s including *Yamakakāvyas, Śāstrakāvya*-s and historical *kāvya*-s; *khaṇḍa-kāvya*-s consisting of message poems and devotional songs, *rūpaka* and its varieties, *campū*-s and *prabandha-s* and prose romance. They express the unparalleled poetic genius of the Kerala poets. A vast store of scientific and technical literature of Kerala covers Vedic exegesis, *Dharmaśāstra*-s, *Mīmāmsā, Vedānta, Vyākaraṇa, Vāstuśilpa,* Astronomy, Astrology, *Āyurveda,* Poetics, Dramaturygy, Prosody, Music and other miscellaneous subjects. *Tantra*-s, *Āgama*-s *and Saṁhitā-s* enumerated about two hundred or more cover a major branch of religious literature. Though the beginning of this branch is shrouded in mystery, the available works speak about the importance given to that field by the Keralites. Some of the works on the above subjects have been published but a large number of them remain in manuscripts. The works of Kerala are very rare in their contents and bear their own peculiarities. A survey of Kerala's rich and long tradition in her contribution to the frontiers of scientific knowledge with the specialities are aimed at in this paper.

Contribution to Vedic Studies

Kerala's contributions to Vedic exegesis go beyond 7th C.A.D. The names of Bhavatrāta and his son Mātṛdatta deserve first mention in this context. Bhavatrāta's *Kalpasūtraṭikā* is a short commentary of the *Kalpasūtra*-s. Mātṛdatta, a friend of Daṇḍin and a learned scholar is the commentator on the *Gṛhyasūtra* and the *Śrauta Sūtra* of the

Hiranyakeśī school of Black *Yajurveda*. Being a scholar in all the Vedas, Mātṛdatta commented on *Jaiminīyagṛhyasūtra* and *Kauṣītakigṛhyasūtra*, a Vedic *śakhā* different from that of the author. His style of exposition is same as the early commentators of the period of Śaṅkara.

Ṣaḍguruśiṣya, a great scholar and commentator of several Vedic texts lived in Kerala in the 12th C A.D. His commentaries are the *Vedārthadīpikā* on *Ṛksarvānukrāmaṇī*, *Sukhapradā* on *Aitareyabrāhmaṇa*, *Mokṣapradā* on *Aitareyāraṇyaka* and *Abhyudayapradā* on *Āśvalāyana-srautasūtra*. The *Mokṣapradā* commentary differs in several aspects from the study of Sāyaṇa, because the former gives several correct readings of the *Āraṇyaka* text making existence of different versions of the *Āranyaka* in Kerala. His commentaries are very profound and condensed in style.

Nārāyaṇan Nampūtri of Akkittam, a 6th century scholar from Tripunithura is credited with the authorship of *Dīpaprabhā* on Śaṅkara's *Sarvānukramaṇi*. *Sukhadā* is an important exposition on the *Kausitaki Brāhmaṇa* by Udaya of Brahmakkhulam.

The *Śrautaprāyaścittasaṅgraha* is rare work of the 16th C. from Kerala on expiatory ceremonies relating to *Śrauta* ritual by Nīlakaṇṭha Yogiyar of Taikkattu Illam. Melpattur Narayanabhaṭṭa(1560-1666) a versatile scholar and celebrated poet is the author of a *Kriyākrama* in verse. The work deals with the *Gṛhya* ceremony of the *Āśvalayana* school in the order of rituals. His *Sūkitiśloka*, a garland of Devśtuti, gives the statistical details of the classification of the *Ṛgveda* into *aṣṭaka*, *adhyāẏa* and *varga*.

The oral tradition of the Veda in Kerala has some notable peculiarities. In the recitation of the Veda, the Namputiris of Kerala maintained more stress than pitch and they pronounce the 't' in final positions and as initial member as 'I' the *visarga* as a velar spirant and voiceless plosives as often voiced.

Dharmaśāstra

Kerala's contribution to the field of *Dharmaśāstra* is noteworthy. The *Laghudharmaprakāśikā* or *Śankarasmṛti* is an important work of that field. The importance of this work lies in the observances peculiar to the Namputiri Brahmins of Kerala including the sixty four *Anācāra*.

The *Vyavahāramālā* ascribed to Mahiṣamaṅgalam Narayanan Namputiri was a basic manual in Kerala for civil and criminal law till the advent of the British. The work is a codification of laws from the earlier preceptors like Manu, Yājñavalkya and others in 19 Sections. The author was an authority on *Śrauta* and *Smārta* rites in the 16th century.

Works dealing with expiations in connection with *Ācāra* and *Smārta* ceremonies are also available in Kerala. The *Smārtaprāyaścitta-vimarśinī*, in five *Pariccheda*-s is an authoritative work in this field by Nārāyaṇa of Mahiṣamaṅgalam. Goda Varma Bhattan Tampuran (1896-1934) of Kotunnallur has written a useful exposition on this work. *Smārtaprāyaścitta* by Taikkattu Nilakantha Yogiyar, another work of the same name by Putumana Somayājin of the 17th century are some of the prominent works in that field. The former one elaborately deals with expositions relating to *smārta* current among Namputiris. The latter one particularly deals with the *Prāyascitta*-s of the Ṛgvedins. *Smārtavaitānika Prāyaścitta* of Mandhatr Sarma is a special manual on expiatory rites in the performance of sacrifices.

Kerala has contributed several works on pollution *(āśauca). The Āśaucāṣṭaka* of Vararuci, *Aghavivecana,* an anonymous work, the *Āśaucadīpikā* of Parameśvara of Mahiṣamaṅgalam and *Āśaucacintāmaṇi* of Godavarma Yuvarāja are some of the important works in that field. The *Āśaucadīpikā* written in 1579 A.D. deals with pollution arising from birth to death in 167 verses and in diverse metres. The description of differences in custom between north of Trichur and South of it is another characteristic feature of this work popularly known as *Malamaṅgalāmāśaucam*. *Āśaucacintāmaṇi* is an independent work on pollution. It has got a metrical summary called *sukhabodhā* by Pāccu Muttatu of Vaikam in 53 verses.

Jyotiṣa

Kerala has made substantial contribution to the field of Astronomy and Astrology. Vararuci (c.4th C), the author of *Cāndravākya (gīrṇaḥśreyaḥ etc.)* couched in the *katapayādi* notation which determines the position of the moon for 248 consecutive days is the first scholar from Kerala in 683 A.D. through his *Grahācāranibandhana*. His correction to Āryabhaṭṭa called *Śakābdasaṁskāra* is famous in the field of

Astronomy. Parameśvaran Namputiri of Vatasseri Illam(1357-1450) in Alattur, enunciated important corrections to *Āryabhaṭīya* through his *Dṛgganita*. He is the most famous writer on astronomy from Kerala and has several works to his credit. *Grahadīpikā*, *Grahaṇamaṇḍana*, *Grahaṇāṣṭaka*, *Grahaṇanyāyadīpikā*, and *Jātakapaddhati* and *Jātakakarmapaddhati* are his independent works. The last mentioned two works are on astrology. He has written a series of commentaries on the standard works on astronomy. His commentaries on *Sūryasiddhānta*, *Āryabhaṭīya*, *Līlāvatī*, *Laghubhāskarīya* and *Mahābhāskarīya* are very noteworthy.

Nilakantha Somayajin (1444-1545), a celebrated astronomer, is the author of *Tantrasaṅgraha* dealing with astronomical calculations following the *Dṛk* system, *Siddhāntadarpaṇa*, on the fundamental astronomical constants and *Golasāra* on spherical astronomy. Acyuta Pisarati of Trkkandiyur (1550-1621), the teacher of Melputhur Narayana Bhatta is credited with the authorship of *Karaṇottama*, a manual on astronomy, *Uparāgakriyākrama* in four chapters, on eclipses and *Horāsāroccaya* on astrology. *Karaṇapaddhati* by Putumana Somayajin is a comprehensive treatise on astronomy in ten chapters enunciating many astrological calculations. The *Ṣaḍratnamālā* of Śankaravarman Tampuran of Katattanadu is an authoritative work on astronomical calculation in 6 *Prakaraṇa*-s. It summarizes the results of mathematical studies in Kerala.

There are innumerable works in the field of Astrology from Kerala.

Vyākaraṇa

Kerala's contribution to field of *Vyākaraṇa* is noteworthy. Keralites have re-arranged the *sūtra*-s of Pāṇini and commented on them with illustrations. *Prakriyāsarvasva* of Nārāyaṇabhaṭṭa is the most important work in this field. This is a comprehensive work on Pāṇinīyan Grammar in 20 sections drawing from non-Pāṇinīyan sources as well. A large admixture of verse and several variant readings of Pāṇinīyan *sūtra*-s are the notable peculiarities of this work. The *Paryāyapadāvali* of Vasudeva (15 C.) deals with synonymous roots. The *Sarvapratyayamālā* of Śankarāya and *Rūpānayanapaddhati* of Śankara of

Mahiṣamaṅgalam represent the periodical evolution of grammar in Kerala.

Pāṇinīyalaghuvivṛti and *Pāṇinīyabṛhadvivṛti* by Ramasalidvija (16th C) are commentaries on *Aṣṭādhyāyī*. Acyuta Pisarati of Trikkandiyur has written a metrical introduction to Sanskrit Grammar called *Praveśaka*. The *Laghupāṇinīya* of A.R. Rajarajavarma is a practical manual on *Pānini's* *sūtra*-s with commentary and illustration. The work is arranged under four headings with a supplement consisting of *vaidika* and *svaraprakaraṇa*-s and a general review of the system and the history of Sanskrit language.

Vyākaraṇakāvya-s

The grammatical *mahākāvya*-s of Kerala are peculiar type of *Śāstrakāvya*-s dealing with the intricate lessons of grammar. The *Sirichna* (*Śrīcihna*) *kāvya* of Krishnalīlāśuka narrates the story of Krishna illustrating the *Prākṛtasūtra-s* of Vararuci and the Prākṛta grammar of Trivikrama. The work is a combined composition by Krishnalīlāśuka and his disciple called Durgaprasadayati. The *Vāsudevavijaya* of Vasudeva is an incomplete *Mahākāvya* in seven contos illustrating the Pāṇinīyan *Sūtra*-s to the story of Srikrishna's victory over the demons. Every stanza of the poem illustrates words of grammatical significance. The *Subhadrāharaṇa* of Brahmadattanaryana in *20* cantos narrates the story of Arjuna's marriage with Subhadrā. The lessons of Pāṇini's grammar are illustrated in the first sixteen cantos. *Sri Rāmavarmamhārajacarita* (Ist half of 19th centruy) *of* Vailkkattu Paccu Muttat narrates the life and achievements of Ayilyam Tirunal Maharaja of Travancore illustrating the *sūtra*-s *of Aṣṭādhyāyī*. Important *sūtra-s* of each *adhyāya* of Pāṇini are dealt with in each canto of the poem.

Surūparāghava by Ilattur Ramaswami Sastri is another peom illustrating the rules of Pāṇini. As the title suggests, the work deals with the story of *Rāmāyaṇa*. *Pāninīyasūtrodāharaṇakāvya* by an anonymous author narrates the story of Lord Krishna illustrating the *sūtra*-s of Pāṇini.

Darśana

To the field of *Darśana,* Kerala has contributed prominently to the *Pūrvamīmāṁsā*. Vedānta stands second. *Tarka* has got entry in the

recent times. To the other systems, Kerala has contriubted very little. Of the eighteen *Sabhāmaṭha*-s of Kerala, the Covvannur *Sabhāmaṭha* was a noted centre for the study of *Śāstra*, particularly *Mīmāṁsā* and Vedanta.

Mīmāṁsā

The tradition of the study of *Mīmāṁsā* and the performance of sacrifices have been preserved in the South by the sincere votaries of *Veda* (Dr. Umesh Misra). Kerala has a long tradition in the study of *Mīmāṁsā* and the practice of sacrifical ritual.

Prabhākara (650-720 A.D), probably the pupil of Kumarila, is believed to be the introducer of the *Prabhākara* School of *Mīmāṁsā* in Kerala. He wrote two commentaries called the *Bṛhatī* and *Laghvī* on the *Śabarabhāṣya*. Sailkanatha (690-760 A.D.), simplified the commentaries of Prabhākara and also wrote an independent work called *Prakaraṇapañcikā*, a popular manual of the Prābhakara School.

The *Tarkārṇava* or the *Prameyaparamāṇa* of Damodara and *Gurusammatapadārtha*, are anonymous works written respectively between 10th and 14th centuries dealing with *Pradārtha*-s.

The Bhaṭṭa School

Hariścandra, a king of the Kottayam royal family in Malabar, is believed to have brought the followers of Kumārila to Kerala. Payyur Bhaṭṭas were the authorities of Bhāṭṭa School of *Mīmāṁsā* in Kerala. Six generations of scholars of the family pursued the study and made valuable contributions to the field. Paramesvara I was the first among them. He wrote the *Nyāyasamuccaya* and two commentaries on *Nyāyakaṇikā* of Vācaspatimiśra called *Juṣadhvamkaraṇī* and *Svaditamkaraṇī* *Nītitattvāvirbhāva* of Cidananda, a Keralite of the 13th century, explains 44 *nyāya*-s or fundamental principles of *Mīmāṁsā*. Paramesvara II has written a commentary on this. *Jaiminīsūtrasaṅgraha*, an exhaustive commentary in prose and verse on *Mīmāṁsāsūtra*-s was written by Paramesvara III. This work contains Kerala's own peculiar readings. The principles of Bhāṭṭa system is condensed in the *Kumārilayuktimālā* of Vasudeva of the Payyur family. The *Mānameyodaya* is an authoritative text book on *Mīmāṁsā*. The first part of the book called *Pramāṇa* was written by Nārāyaṇa Bhaṭṭa of Melpattur and *Prameya*,

the second part, by Nārāyaṇa Paṇḍita, a younger contemporary of the former. *Kumārilamatopanyāsa* is original exposition of the Bhāṭṭa School by the Nārāyaṇa Paṇḍita.

Vedānta

Kerala has made substantial contribution to *Vedānta,* particularly to *Advaita Vedānta.* The works of Sri Śaṅkara and his disciples have already been studied and are known world over for their depth of wisdom. The work of Sri Nārāyaṇa Guru, the famous saint and social reformer is worth mentioning. His *Darśanamālā,* a small book in 10 sections, epitomises the chief tenets of *Advaita* in a new perspective.

Sri Kunjan Pilla Catampi Svamikal (1852-1924), another social reformer and a contemporary of Sri Narayanaguru wrote the *Vedādhikāranirūpaṇa* and the *Advaitacintāpaddhati.* The last work is a valuable one in the field of *Advaitavedānta.*

Tarka

The study of *Nyāyavaiśeṣika* was not popular in Kerala till the latter part of the 19th C.A. It caught up in the 20th century. The *Siddhāntamālā* of Godavarma Bhattan Tampuran summarieses the *Vyutpattivāda* of Gadadhara. Ramavarma Pariksit Tampuran of Cochin wrote the *Subodhinī,* a commentary on select portions of *Bhāṣāparicch-heda, Muktāvalī, Dinakarī* and *Ramarudrī.* The *Navaratnamālā* by Mantitta Sastri Sarman deals with the second *Vyāptilakṣaṇa* of Pragalbhamisra. The *Hetvābhāsadaśaka* of Godavaraman Yuvaraja illustrates the *Hetvābhāsa* ten stanzas.

Tantra

Kerala has made significant contribution to the field of architecture, sculpture and ritual.

Īṣāṇaśivagurudevapaddhati is an ancient monumental treatise dealing with all aspects of *Tantra* in 4 *Padas* of 18000 stanzas. It also deals with cure of ailments by means of *mantra*-s. The *Prayogamañjarī* of Ravi, son of Astamurti, in 21 sections and the *Kriyāsāra,* an anonymous work in 69 sections deals with ritualistic worship of deities including Hariharaputra, Śaṁkaranāyaṇa, Parasurama. Both the works were written prior to 12th century. The *Śilparatna* by Srikumara of

the 16th century is a compilation of the various aspects of temple architecture and iconography.

The *Tantrasamuccaya* of Cennas Narayanan Namputiri and its supplement *Śeṣasamuccaya* by his disciple form the most important work in the field. The former, a compendium in 12 sections, based on several treatises, deals with the construction of temples, consecration of deities, daily worship, special rituals, expiations renovation etc. The *Śeṣasamuccaya,* in 10 sections, deals with the same for other deities like *Brahmā, Sūrya, Vaiśvānara, Sarasvatī* etc. The *Tantrasamuccaya and Śilparatna* are widely accepted as reference books as they cover all aspects of temple architecture with regional variations. *The Vāstuvidyā,* an anonymous work and *Manuṣyalayacandrikā* by Tirumangalattu Nilakantha (C.16th C A.D.) cover domestic architecture. The *Dhyānapaddhati* of Rāghavānanda and the *Kramadīpikā* of Krishnalīlāśuka (14th C) are related to the worship of lord Krishna. Tolannur Narayan's *Anuṣṭhānasamuccaya* and *Tantrāprāyaścitta* are on expiation. A number of works are available on subjects like *Pratiṣṭhā, Jīrṇoddhāra, Bimbalakṣaṇa, Balikalpa etc.*

Āsyurveda

Kerala's specialities in Āyurvedic treatment are well known throughout the world. *Svedana* and *Dhara* are some of the speical treatment. So many medicinal plants unknown to Caraka, Suśruta and Vāgbhaṭṭa are used as panaceas in Kerala. Toxicology, *marma, Kalari,* gynaecology, paediatrics, opthalmology, treatment of elephants were the branches of proved specialities in Kerala.

Kerala's important contribution to *Āyurveda* is in the form of commentaries. *Pathyam* by anonymous author is the oldest commentary on Vāgbhaṭa's *Aṣṭāṅgahṛdaya.* The *Vākyapradīpikā* by Paramesvaran Nambi of Alattur, *Kairali* by Planthol Mussad (for *Uttarasthāna*) and *Lalita* by Vayāsākāra Sankaran Mussad are important. The *Tantrasārasaṅgraha* called *Viṣanārāyaṇīya* is a work on Toxicology which also prescribes mantric means of cure. The author was a native of Sivapuram in the 16th century. Vaikkutt Paccu Muttat (1813-87), the court physician of Ayilyam Tirunal Mahārāja of Travancore wrote the *Hṛdayapriyā* dealing with all aspects of *Āyurveda* in 4 parts containing 60 chapters and another work *Sukhasādhaka* based on the former in

12 sections. Medicinal preparations are described in *Yogasārasaṅgraha* of Vasudeva. P.S. Variyar, the founder of Āryavaiidyaśālā at Kottakkal is the prominent author among the modern writers. The *Aṣṭāṅgaśārīraka,* a comprehensive work on medicine and the *Bṛhacchārīraka* on anatomy and physiology are his main works. Both of them consist of diagrams, illustrations and modern medical knowledge. The *Anugrahamīmāṁsā* of Vedakkeppattu Narayanan Nair (1878-1959) is a scientific work on bacteriology from the view point of *Āyurveda*. The origin of disease- causing germs and spread of infectious diseases are dealt with herein.

Alaṅkāra and *Vṛtta*

To the field of *Alaṅkāraśāstra,* Kerala has contributed two digestive commentaries on the *Dhvanyālokalocana* of Abhinavagupta. The first one is the *Kaumudī* of King Udaya of the 14th century which is available for the 1st Udyota. The second one is the *Bālapriyā* of Ramapisaroti of the 20th century. Both the commentaries are scholastic and clear the obscurities of *Locana*. *Kāvyollāsa* of Nilakanthan Mussat (16th century) is a redaction of Mammaṭa's *Kāvyaprakāśa*. The *Kāvyakalānidhi* of Krishnasudhi (19th century) is a panegyric on king Ramavarma of Kolattunad. The *Uttejini* commentary by Vedāntācārya on *Kāvyaprakāśa* is an elaborate one. The illustrative verses in the X section are in praise of king Ravivarma of Cochin.

In the field of *Vṛtta,* the *Vṛttavārtika* of Rāmapāṇivada (18th Century) gives definitions and illustrations of the different metres. *Rasakrīḍā,* an appendix to the work is a *Śāstrakāvya* illustrating the different *prastara*-s of *anuṣṭup* metre. The *Sadvṛttaratnāvalī* of Ilattur Ramasvami Sastri deals with a number of rare metres. Several minor works are also available in this field from Kerala.

Nāṭya and *Saṅgīta*

The *Hastalakṣanadīpikā,* an anonymous work of the 17th century is a basic text on *mudra*-s or hand poses in *Kathakali*. *Bālarāmabhārata* of Kartika Tirunal Ramavarma, a king of Travancore is an elaborate treatise covering the whole field of dance. The special features of dance in Kerala are dealt with in it. The unhealthy tendencies of the

actors of Sanskrit drama on the stage are severely criticized in the *Naṭāṅkuśa.*

The contribution to *Saṅgītaśāstra* is very limited. The *Tālaprastara* of Rāmapāṇivāda elaborates the technical item called *prastara* under the constituents of *Tāla*. The *Muhanāprāsādi vyavasthā* by Svati Tirunal, the monarch musician of Kerala prescribes the use of rhyme and alliteration in music compostion. The traditional theory of music is comprehensively dealt with in the *Saṅgītacandrikā* of Attur Krishna Pissaroti (1876-1964) in 12 sections. The author has written a Malayalam commentary on the Sanskrit *Sūtra*-s.

Miscellaneous

Mātaṅgalīla by Nīlakaṇṭha is a scientific work on elephant lore in 12 sections based mainly on the *Hastyāyurveda* of Palakapya. The work is a compact and authoritative treatise on elephantology. The *Vetikkampavidhi,* is unique practical manual on fire works intended for the artisans in the field. The work is in a mixed style of Sanskrit and Malayalam. Of the two parts, the first part is solely devoted to the manufacture of different types of fire works and the second part to the assembling and the actual display on the arena. The *Raṇadīpikā* by Kumaraganaka is a work on warfare.

Conculsion

Kerala has a long tradition in the study and practice of scientific literature. There has been a continuous growth in almost all branches of learning right from the 8th century A.D. There were 18 *Sabhāmaṭha*-s in Kerala and some of them were selected centres for the study of *śāstra*-s. The *Covvannur Sabhāmaṭha* was a chosen centre for the study of *Vyākaraṇa* and *Mīmāṁsā*. The Kūṭallur Mana and Deśamaṅgalam Variyam were famous centres of higher studies in *Vyākaraṇa*. Travancore, Cochin and Kozhikodu royal families had extended patronage to the Sanskrit Scholars. The patronage encouraged the scholars to vie with one another for acquiring scholarship and prove their worth in the court of the kings. The annual *Śāstra Sadas* reularly patronised by the Zamorin of Calicut, gave opportunity to the scholars to receive awards and prizes for proven scholarship. There were 12 awards for each Bhāttamīmāṁsā and Prābhākara-mīmāṁsā. Creative

output in the field of scientific literature was immensely great. Kerala has made significant contribution to the field of *Mīmāṁsā, Vyākaraṇa* and *Jyotiṣa.* The *Kaṭapayādi* notation is an important contribution of Kerala to literature. The Mathematical calcutation of Āryabhaṭṭa was followed and it was modified in the 7th C as the *Parahita* system and in the 17th C as the *Dṛggaṇita* system. In the study of *Mīmāṁsā* and the practice of sacrificial ritual, Kerala has preserved a long tradition. Architecture, *Tantra* and *Vaidyaka* were part and parcel of the day today life of Kerala. Kerala's contribution to the scientific literature is vast and varied. There were independent works in *sūtra,* verse and prose style. A vast commentatorial literature simplifying the original treatises and commentaries upon commentaries are the peculiarities of Kerala's scientific literature. Even commentaries were written in metrical form for easy memorisation. Thus, Kerala has a distinct and long tradition in her contribution to the *FRONTIERS OF SCIENTIFIC KNOWLEDGE.*

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New Perspectives on India Studies

Prof.J.P. Dimri

Theme

Indology is a European discipline. It recounts the European "discovery" of India. It inaugurates what a renowned scholar called, Europe's second Renaissance. In its two hundred and odd years of existence, Indology's spread has been phenomenal. From the philological to the literary, from the astrological to the grammatical, from the ritual to the religious, from the mythical to the philosophical, from the medical to the erotic, and from the architectural to the musical, the discipline's range has been overwhelming.

The growth of scholarship, the on-going retrieval of Indic material, and the proliferation of institutions from the Asiatic Society to the Bhandarkar Oriental Research Institute, from the American Oriental Society of the Centre d'efudes de I'Inde et del'Asie du Sud, from Bonn to Chicago, from Amsterdam to Oxford,and from Vienna to St. Petersburg bear a testimony to the abiding Western investment in the Indological domain.

Needless to say, the story of Indological discipline is not a continuous, monotonous account of arcane knowledge across periods. Every European nation involved in the domain attempted to leave its signature on the discipline. Thus, the German speculations on the Indic "spirit" differed from the British penchant for historical sense, and these in turn were separated by the French concern for the romantic elements of India, and the archaeological interests of the Russians. And the post-war American involvement attempts to mark its difference by infusing "modern" methods of inquiry into the discipline.

Problem

Indology as a European discipline indeed is of gigantic proportions. Faced with such a field, it must come as a shocking surprise that there is not a single institution in the country (India) that offers a systematic access to the field and undertakes a rigorous inquiry into this disciplinary knowledge. Even after 50 years of independent existence, no University in the country seems to have initiated a serious study of this field as a part of European Western disciplines of thought. Critical Indological study is not a part of our research agenda. Not that Indian Universities here and there do not offer courses in Indology. Not that India lacks Indologists and Institutions of Indic studies. Indeed they do exist. But their agenda remains sealed by Oriental philological inquiries of aggressive national-cultural impulses. In this regard, their agenda is still regulated by the founding concerns of the Western discipline: positivist methodologies built on presupposed antinomies between Europe and India.

A certain Platonism (that which categorically separates myth from philosophy, reason from metaphor) and a Hegelianism (that which identifies genres of art as embodiments of the evolving consciousness of a nation) still dominate the field of Indology (as they do the human and social sciences in general) irrespective of its geographical and temporal location. A rigorous inquiry into this field, as yet unavailable, will have to involve a fundamental inquiry into the very process of making knowledge the methods of inquiry in general. Whereas the existing scholarship betrays the domination of substance by mode—where the alleged truth about India is organized—on the basis of a method already formed, the Indological field bears the testimony to the imperial desire of making truth and method continuous. Consequently the "truth" of Indic substance is something that remains the effect of this "method" that the expanding Europe has forged.

In short, the preservation of India's rich cultural heritage has not received adequate attention. Millions of original Indian Cultural Heritage Material are not easily accessible to the people or even to Scholars who want to analyse and explore the past. The Centre for

India Studies endeavours to utilize the Information Technology and train Scholars/Younger researchers who are engaged in a variety of India studies, at the C.I.E.F.L.

Premise

Against the above backdrop, it is in the context of the National Policy of Education-GOl, that it becomes necessary to set up a Centre for India studies. The endorsement of the NPE is reproduced below for immediate reference:

"5.33 Research in Indology, the humanities and social sciences will receive adequate support. To fulfil the need for the synthesis of knowledge, inter-disciplinary research will be encouraged. Efforts will be made to delve into India's ancient fund of knowledge and to relate it to contemporary reality. The effort will imply the development of facilities for the intensive study of Sanskrit and other Classical languages. An autonomous Commission will be established to foster and improve teaching, study and research in Sanskrit and other Classical language."

The idea of the Centre has emerged from the realization that issues of substance and method cannot be separated (as it is done until now), and the necessity of exploring their relationship simultaneously "to relate it to contemporary reality". Hence the emphasis on the critical aspect of the Centre may be clearly visualised.

The prime objectives of the Centre will, therefore, be:

(i) to develop sustained critical inquiries into the inexhaustible body of Indological knowledge garnered under differed European national nomenclatures.

(ii) to redefine the role of humanities in research related to socio-economic, cultural, linguistic and literary spheres as a part of the process of developing critical inquiries from India.

(iii) to reorient curricular agenda of or educational/learning set up.

(iv) to facilitate easier access to erudite Sanskrit-based Indological scholarship that remains an impenetrable discourse to the educated general reader/learner.

The most pragmatic part of the Centre, while supporting the critical objectives identified above, will be to fill a gap. The Centre proposes to provide access to the manageably colossal substance of Indic material. As mentioned earlier, such a resource centre which should help access the extant Indological material is not available in India under one institutional set- up. Even information regarding such material is seldom available for the general public.

Another major limitation, which the Centre hopes to overcome, concerns the nature of available Indological scholarship. Most of the scholarship, enormously erudite and painstakingly gathered, is simply unavailable to the educated general public. Indological scholarship, academic to the core, is written by scholars meant for scholars in the field. Like the Indian philosophical systems, it remains impenetrable to the educated general reader. Consequently, the discourse of the general reader today, in the Indian context, is filled with obsessions and dogmas concerning the Indic past. The need to make available advanced scholarship to inquiring non-experts is an absolute necessity today. The Centre hopes to make such an access possible.

Tasks

In a word, the Centre for India Studies will play the role of an informed mediating agency among scholars, scholarship and disciplines across periods and geographical boundaries. The Centre hopes to achieve these aims in a phased manner.

In phase I the Center's aim will be to :

i. Develop information systems on Indic material for the resource centre

ii. Disseminate the critical agenda of the Centre by inviting scholars and experts in the field to reflect on specific themes; organize symposia, workshops, dialogues and seminars with an open-ended critical orientation.

iii. to design and organise different levels of courses in Sanskrit and Classical languages.

iv. Develop a web-site in order to share and receive collective thinking on cor issues identified by the Centre.

v. Develop a digital documentation centre of archival material.

vi. As translation is a central part of this enterprise, identify pertinent texts across European languages and initiate their translation into English and other Indian languages.

During Phase II the Centre will develop curricular projects. These projects will combine skill and scholarship. Based on sophisticated interpretative methodologies, the curricular projects will offer opportunities to study and research on specific areas and materials of Indic substance. These materials could range from ritual to religion, from oral to scribal, from gestural to figural. The main objectives of these curricular programmes will be: to impart skills in accessing and organizing Indic material on the one hand, and to inculcate sustained reflections on these materials on the other.

As an on-going activity, the Centre recognizes the relevance of the exploration into the interface between classical Indian languages and the other Indian languages. The Interanimating relation between Sanskrit, Prakrit and other Indic languages is well-known. But there is as yet no institution in the country that offers a serious research agenda to study this interface. There is also no clue to the amount of scholarship and the formats of its existence in regional languages in the country. The Centre will aim at a systematic exploration of each of the country's regional (or national) languages and their exchanges with the received heritage.

The Centre will develop a wide-range of curricular projects ranging from short term courses to long-term studies culminating into graduate courses and research work. The Centre hopes to develop expertise to offer these courses through distance mode via the web-site.

Another crucial task for the Phase II will be to impart expertise to produce easily presentable and transferable material on specific themes through digital media. For this purpose, training in multimedia technology will be developed so that by the end of Phase II the possibilities of multimedia production can be envisaged at the Centre.

Making use of new electronic technologies, the Centre plans to produce an electronic on-line journal of scholarly inquiry.

Resources

The Centre for India Studies is a culmination of CIEFL's forty year long explorations into English and Foreign languages. One important concern that the faculty at the Institute shares is related to that of the Indic context and material. Over the years members of the faculty have equipped themselves in their personal capacities with interests in several areas of Indic studies. Another significant feature of the Institute is the availability of highly developed expertise in the fields of Arabic, German, French, Russian and Spanish (apart from English) languages. As anyone who has worked in the field of Indic studies, knows that the most crucial and formative work on India was done in some of the languages mentioned above. Enormous amount of material on India is available in numerous archives in these countries. With the available expertise in English and Foreign languages at the Institute, the Centre hopes to generate a critical intellectual force. In this context, it is useful to remember that the expertise available in foreign language teaching and English studies in the country has not been properly tapped. The Centre for India Studies will, therefore, re-energize the resources indicated above thus re-orienting our curricular goals and research agenda. More positively put, it is essential for us to draw on the available resources from foreign language expertise for the task of generating the necessary alternatives for teaching and researching in the country, a paradigm shift from idlying experience to ideal academic investment.

The idea of the Centre for India studies emerged out of a series of discussions among the faculty across various departments. It reflects a shared thinking at the Institute. As the Centre represents a point of convergence of shared interests of the faculty, the project can be initiated with the existing academic resources at the institute. Given the magnitude of the project, however, the existing resource base of the Institute needs supplementation in course of time.

In this context, it is useful to reiterate the fact that while Indology as European discipline flourished over two hundred years and set standards for new researches initially, the discipline has reached a point of exhaustion with the paucity of funds and dissipation of energies which sustained it earlier. As we move towards the new

millennium, we need a newer collective thinking concerning Indian material and realities. We need front- line explorations and cutting edge researches into the formations of our past.

Centre for India Studies

List of Courses

Level: II. Pāṇini's system of grammar:
Pratyāhāra sūtrā-s, structure of *Aṣṭādhyāyī*, rule types/rule ordering, phonology, morphology and syntax (*kāraka*-s)

Contact hours: Two hours a week for sixteen weeks: 32 hours: credit: 3.5

Level: IV. Philosophy of language:
A close reading of the first *Kāṇḍa* of Bhartṛhari's *Vākya-padīyam*.

Contact hours: Two hours a week for twelve weeks: 24 hours: credit:4

Level: III. A close reading of the first *Āhnika* (*Paspaśānika*) of Patañjali's *Mahābhāṣya*: The main topic discussed in the first *Āhnika* (lesson) are: definition of nature of the term *Śabda* (word), word and its denotation, definition of the term *Vyākaraṇa*, (grammar), purpose of the study of *Vyākarana* correct words vs corrupt words, use of correct words and the benefits resulting from their use, the *Pratyāhāra sūtra*-s/*Śivasūtra*-s, representing the alphabet for Pāṇini-s grammar.

Contact hours: Two hours a week for eight weeks: 16 hours: credit:2

Level: I. Indian theories of meaning: *abhidhā, lakṣaṇa, vyañjanā, ākāṅkṣā, yogyatā, sanniddhi, tātparya, śābdabodha, anvitābhidhāna* and *abhihitānvaya* theories.

Contact hours: Eight weeks: 16 hours: credit I

Level: I. Indian Poetics/Aestheitcs: *rasa, alaṁkāra, guṇa, rīti, dhvani, vakrokti, aucitya*.

Contact hours: Two hours a week for eight weeks: 16 hours: credit:1

Level: II. Phonetics: Ancient Indian Tradition.

The course will be based on *Taittirīya-prātiśākhya*.

Contact hours: Two hours a week for eight weeks: 16 hours: credit:1.25

Level: I. Introduction to Indian logic:

A close reading of *Tarka-Saṁgraha* of Annam Bhaṭṭa

Contact hours: Two hours a week for three weeks: 24 hours: credit: 1.5

Elementary Course in Sanskrit: I 50 hours: credit: 3

Elementary Course in Sanskrit: II 50 hours: credit:3

Plants Have Life : The *Mahābhārata* View And Āchārya Jagadish Chandra Bose's Contribution

Dr. Bidyut Baran Ghosh

It was 10th May 1910, the eminent scientists had assembled in the hall of the Royal Society of London. An Indian scientist was standing in front of them to demonstrate his new experiment to prove that plants have life. For this purpose he designed an instrument called *Spigmograph*. This instrument was tied with a plant with its roots. From this instrument dot of light indicating the life of the plant was relfected on a screen before the audience. On account of the heart beat of the plant, the dot of light was oscilating like the pendulum of a clock in a definite measure. Now the plant with its roots was placed in a jar of Bromide solution in such a way as the stem of the plant remained under this solution. Within a very short time, it was found that the degree of oscillation of the dot of light had been stopped with a sudden heavy jerk. This indicated the death of the plant due to poisoning Bromide, just as animals like rat etc. become dead by poison. Scientists in the hall brust into praise of that Indian scientist. Who was he? He was no other than Āchārya Jagadish Chandra Bose.

We have learnt in school-days that it is Sir Jagadish Chandra Bose who has for the first time proved with experiments that plants have life. But it is interesting to note that before the experiments of Sir J.C. Bose, there is at least an inkling regarding the sensation and life in plants in ancient Indian texts. This reference is to be found in the *Mokṣadharma* part of *Śāntiparva* of the *Mahābhārata*.

There in *Bhṛgu-Bharadvāja-Saṁvāda* the great sage Bhṛgu declares categorically that the trees have life. He says so to remove the doubt of Bharadvāja as to the existence of life in plants. Bhṛgu says: The trees have heart within them as a result of which its bark, leaves,

flowers and fruits are seen to drop. They sicken and dry up. This shows that they have perception of touch. By sound of wind, fire and thunder, their fruits and flowers fall down. Sound is perceived through the ear. Trees have, therefore, ears and do hear. As a creeper entwines a tree all around and as a blind person is unable to see its way, it is evident that trees are endowed with the power of vision. Trees regain vigour and put forth flowers in consequence of odours, good and bad of the sacred incense of all sorts. So it is evident that trees have scent. Trees drink water by their roots. They catch disease of various kinds. Those diseases are cured by different operations. From this it is clear that trees have perception of taste. As one sucks up through a lodus-stalk, similarly the trees also drink with the help of the wond through their roots. Trees are subject to pleasure and pain, and grow when cut or lopped off. These facts clearly prove that trees have life. They are not inanimate.[1]

If we go through the experiments of Āchārya J.C. Bose, the Indian Scientist, regarding life-force in plants we shall find that these are nothing but the scientific treatment of the clue furnished by the *Mahābhārata* sage Bhṛgu on that matter. Bhṛgu has mentioned perception of touch in plants. J.C. Bose has proved it with his experiment of reaction of *Lajjāvatī* creeper being touched. In his opinion as we have nerves, trees also have nerves. If a tree is hit by something it will react through its nerves. But this reaction is instantaneous in some cases and sometimes it is very slow. Before J.C. Bose, European scientists like Fefor, Haborland etc believed that trees have no nerves like human beings. It is J.C. Bose who, with the help of the instrument *Resonance Recorder* has shown that nerves of trees are of similar type as those in men. The causes of increase and decrease of stimulation of nerves in trees and man may be the same. For this purpose he has made experiments by application of heat and cold on plants.

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1. *Uṣmato mṛtyate parṇam tvak phalaṁ pusameva ca/*
Glāyate śīryate cāpi sparśastenātra vidyate//11//
Sukhaduḥkhāyośca grahaṇācchinnasya ca virohaṇāt/
Jīvaṃ paśyāmi vṛkṣāṇāmacaitanyaṃ na vidyate//17//
The *Mahābhārata, Śāntiparva,* Edited by Haridāsa Siddhāhtavāgīśa, 178th Chapter, *Śloka*-s 11-17, Page 1722-1723.

On the basis of reasons like growing of plants when lopped off, their drinking of water through their roots, getting infected, their feeling of happiness and grief under different conditions, Bhṛgu has proved the same in a different way. According to him, like other animals trees have heart, through the expansion and contraction of which a tree can suck water from earth. This type of expansion and contraction of cells is called the *heart-beat* of a tree. To record this heart-beat. J.C. Bose had invented an instrument called *Spigmograph,* mentioned earlier. By this instrument he has exhibited that as the heart- beat of animal is incrased by stimulants and becomes critical by the application of posion, the case is also similar with a tree. The use of Chloroform on tree is tremendous, and if poison is administered, the heart-beat of a tree will be stopped completely. As a result, the tree will die.

From the facts stated above it is evident that the *Mahābhārata* sage Bhṛrgu is the first to indicate expressly the existence of life in plants. In the pre-Mahābhāratan age i.e., in the Vedic period we come accross the eternal prayer in which the trees have been invoked *madhumān no vanaspatiḥ* (may the trees be gracious to us)[1] We have reference where the tree has been compared with the man. In the *Bṛhadāraṇyaka Upaniṣad* the sage Yājñavalkya adumbrates the relation between the tree and the man and raises a question that a tree when it is cut, grows up from its roots in a newer form, from what root does man spring forth when he is cut off by death?[2] But we do not have any emphatic statement concerning life in plants. So the credit goes to the sage Bhṛgu who clearly states that plants have life. In the post-*Mahābhārata* age Kālidāsa may have utilised this conception to make his drama *Abhijñāna-Śākuntalam* immortal by describing Nature, specially trees which play a vital role in the drama. Udayana, the logician philosopher of the 10th Century A.D., has come to the conclusion that plants have life with the help of an inference. The trees have sentient agent in them, because the trees have life, death,

1. *Ṛgveda*-I/90-8
2. *Yathā vṛkṣo vanaspatistathaiva puruṣo'mṛṣā/*
   Tasya lomāni parṇāni tvagasyotpāṭikā bahiḥ//
   Yad vṛkṣo vṛkṇo rohati mūlānnavatarah punaḥ/
   Martyaḥ svinmṛtyunā vṛkṇaḥ kasmānmūlāt prarohati// Bṛ. U. III.9.1,4

sleep, awakening, diseases, application of medicine, seed, feeling for members of its class, approaching favourable and going away from unfavurable like any known human body.[1]It is worthy to be mentioned here that Sir J.C. Bose may have received some kind of inspiration from the statement of the sage Bhṛgu. This possibility is borne out by the fact that he had a close touch with the *Mahābhārata*. He was born and brought up in a family in which ancient Indian tradtion and culture were held in high esteem. From his boyhood days he used to read the great epics, but the *Mahābhārata* was more attarctive to him. He was highly influenced by the life struggle of Karṇa. He also pointed out some incidents like the concentration of Arjuna, the death of Bhīṣma etc. in his writings.

To conclude, it can be stated that Achārya J.C. Bose may or may not have been influenced by the statement of Bhṛgu, but it is to be admitted that the *Mahābhārata* in its present bulk is not only a story-book of war between the Kauravas and the Pāṇḍavas; but also the repository of ancient Indian scientific knowledge and wisdom. It is curious to note that such a scientific truth was known to the sage Bhṛgu. Without minimising the credit of Achārya J.C. Bose to any degree, it can be mentioned that his talent, inquisitive mind and ingenuity have brought to light the hidden truth as to the existence of life in plants from the store-house of ancient Indian scientific knowledge. Not only that, he has also corroborated that truth scientifically with experiments by instruments in a physical laboratory. Herein lies his unparallel contribution.

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Sanskrit in Central Asia with Special Reference to Mūlasarvāstivāda Vinaya

Anandamayee Ghosh

Sanskrit is an Anglicized form of the Indian expression *Saṃskṛta;* which means reformed. It leaves room to hold that a state of language has prevailed before it was reformed. In Indian diction Prākrit is used for the speech of the commoners (*Prākṛtajana* i.e. common man/*prākṛta dharma* i.e. ordinary way of life). It is accepted that Sanskrit was reformed by the learned who had been engaged in the advancement of learning. Presumably Sanskrit had been a spoken language of the learned.

Another view holds that the speech of the olden days which had been in vogue among the inhabitants of the North western part of the river Sindhu (Indus) to Vaksu (Oxus) was probably Sanskrit. A cluster of five villages like Beena, Ha, Danu etc. still exists on the bank of the Indus where the inhabitants speak a broken Sanskrit. Sporadic traces of spoken Sanskrit are also found in Himachal Pradesh, Punjab and South India. Some commoners of that spoken Language are also traced by the academicians with the old Iranian. So the affinity of the Vedic language especially the *Ṛg veda,* and that of *Avestā* may be concerned here. However, the Buddhist *Mahāsāṅghika*-s and *Sthavira*-s in the pre-christian period carried their wisdom beyond the Indus upto the land of the Śakas and Central Asia through Gāndhāra (Present day Kandhar and Afghanistan) and the Kingdom of Greeco-Bactrians. Occasional reference of *Youna, Sanavasika* in the Buddhist literature presumably support the view. *Gandhārī-Prākrit Dharmapāda* texts justify that the Buddha's sayings were accepted by the Prakrit speakers of Gāndhāra and beyond. The flexibility to disseminate the Buddha's teachings in the local languages declared a new dimension in the advancement of Indian wisdom and culture.

Vedic Ṛṣi cult

Four voluminous compilation which predominetly belonged to the olden seers (krānta-darśī ṛṣi) i.e. *Ṛgveda, Yajurveda, Sāmveda* and *Atharvaveda*. From the language point of view the four collections preserve tectonic development of the language through centuries. Pāṇini, therefore, distributed his grammar of 8th Chaptered in aphorism (*Aṣṭādhyāyi Sūtra*) in two broad divisions (i) *Vaidika* (ii) *Laukika*.

Evidently the speeches used upto the time of Pāṇini (circa 400 B.C.) had been in meeting stage with divergence. As a result of that Pāṇini took effective measures to systematize them in aphoristic style for structural growth of both Vedic and Sanskṛta diction, though many traits of the society are occasionally traceable from his monumental work.

Vedic ṛṣi cult developed probably in the 2nd millennium B.C. when the recitation of Vedic *mantra*-s became popular in lusters of the *ṛsi-kula* through *Gotra* and *Pravara* in oral traditions. However the present form of four Vedic volumes which are subsequent Śrauta literature became popular among the members of *ṛṣi* cult. The Buddhist Literature which come down to us occasionally refer to several *ṛṣi*-s like Bharadvāja, Kaśyapa, Puṣkarasādi, Kanrha etc. In the growth of Indian lingustics from the Vedic period upto the lifetime of Śākyaputra Gautama the Buddha (6th Century B.C.) radical change may be observed. It requires a separate study.

The content of the present paper is limited to discuss the spread of Sanskrit culture by 3rd century B.C. through the Buddhist missionaries who carried the teachings of the Buddha in the local languages (*Svakoya niruktya*) including the spoken (a) Sanskrit and (b) the Pāninian Sanskrit of the post Christian period. For instance the (a) *Gandavyūha sūtra, Lalitavistara, Saddharma Pundarīka, Mahāvastu, Avadāna* etc. and (b) *Mūlasarvāstivāda Vinaya, Sarvāstivāda Vinaya* and *Mahāsanghika Vinaya* etc. of Pre. Chriction period.

Sanskrit Manuscripts Remains

Indian literary culture is broadly divided into two facts---

(1) Śruti-oral tradition disseminated through the teachers and the taught by recitation and memorization of applied memory for interpretation and exposition.

It shows that the Indian intelligentsia since the olden days were critical and analytic to construct a theory in understanding the reality. Indian learning, therefore, has grown through successive courses like;

(i) Pre-theoretical hypothesis,

(ii) Theorization of axioms

(iii) Analytical process to substantiate the theory.

Like the Vedic learning the Buddha's teachings developed in course of time. The remains of the intellectual exercise which have been unearthed · by excavations and researches exibit the continual process in the spread of Indian wisdom since the pre- christian days.

Sventleden and Russian explorers in the the 20th century have discovered a large number of Sanskrit manuscripts, remains from Taskhan upto Dun-Huang in the east and those in Siberia. In this regard Hoernle and Bon-Gard Levin have exhaustively dealt. Some important materials in this regard are jolted down below;

(A) Canonical works (*Buddhavacana*)

Alike the *Pāli Tripiṭaka*, the Sanskrit canonical texts had three divisions namely. *Sūtra, Vinaya* and *Abhidharma*. The *Sūtrapiṭaka* was again divided into four Āgamas corresponding to the *Nikaya*-s in Pali. The fragments of *Sūtrapiṭaka* which were discovered in Eastern Turkesten were the portions of the *Dīrghāgama, Madhyamāgama* and *Saṁyuktāgama*. *Vinaya*: The Mūlasarvāstivadins had the *Vinaya* texts in Sanskrit and those were discovered from Gilgit. Some fragments of *Vinaya* text belonging to the *Dharmaguptīya* school were discovered from Central Asis. *Mahāyānasutras and Dharaṇī*: The remains gathered from central Asia include the *Vajirachhadika* of the *Prajñāpāramitā* class, the *Ratnardsi sūtra* of the Ratnakūta class and some texts of the Mahāsannipāta (*Mahāvaipulya*) and the *Nirvāṇa* classes of the *Mahāyāna* texts. Fragments of a Dharaṇī confirm that a Dhāraṇīpiṭaka or *Vidyādhārapiṭaka* had been existent as Hiuan Tsang mentioned. The authorship of *Vajracchedika* is, however, controversial as this text is ascribed to Aṣvaghośa. The discovery of these fragments of the

Buddhist canonical works had startled the Indologists and opened a new field in the Asian studies. Probably these Sanskrit texts were carried to central Asia along with spread of the *Mūlasarvāsātivāda* school towards the end of the 4th cent. A.D. In Tun-huang Buddhism was introduced in the 2nd century and some Indian families are said to have settled there in the 3rd cent. A.D. and afterwards it flourished as a seat of Buddhist culture where the east Asia could meet with the west. Among the manuscripts discovered there the Sanskrit ones might be the oldest.

ii. Non-canonical works;

a. Particle texts; Fragments of the *Buddhacarita* of Aśvaghoṣa and the *Kalpa-manditika* ascribed to Kumaralāta of Texila were discovered from the Turfan region. The *Ṣaṭe-pañcasika* and the *Catuḥśataka* speak of the poetic skill of the author Matṛcate who was a contemporary of Kaniṣka.

b. Drama : Fragments of a Sanskrit Drama *Sāriputraprakaraṇa,* which were discovered from Turfan are ascribed it to Aśvaghoṣa.

c. Lexicon : A few leaves of the *Dharmaśarīrasūtra* which was collected from Idukucchari by Grunwedel (SBA 19041,1282 ff.) is a short glossary of Sanskrit terms used in the Buddhist literature. It has similarity with the *Dharmasaṁghraha* edited by Max Mullar.

d. Anthology : A Sanskrit anthology entitled *Udānavarga* ascribed to Ḍharmatrāta (1st cent. A.D.) contemporaneous with Kaniṣka shows that the elegant sayings on morals and practical wisdom in Sanskrit had been popular in Central Asia. A large number of verses correspond to the *Dhammapada, Udāna,* the *Suttanipāta* and other sources in Pāli.

e. Medical texts : In 1890 Col. Bower, the British officer posted at Kucha purchased birch bark Sanskrit manuscripts which were unearthed from Qumtura near Kucha. The said manuscript was a texts on Medical science divided into seven sections including a Chapter on snake-bite cure *Mahamāyūrīmantra.* The nucleus of the *Mahāmāyuri Vidyārājñī sūtra* which was published by Oldenberg in the Journal of the Imperial Russian Archaeological Society, Vol. xi 1897-98, pp. 207, ff. appears to be preserved in the said manuscript. One of the big collections entitled, *Navanītaka* 'cream' contained an abstract

of the earlier medical literature. It quotes from Agnivesa, Bhela, *Hārita*, Jatukarṇa, Kṣarapāni, decoction oils, and also with injections, elixirs and nursing of children etc. The text had been published by Dr. Hoernle in between the year 1893-97 with a learned introduction appeared in the Indian Antiquary, 1913.

Central Asia

Central Asia referred to a wide areas from cun Huang in the east and the lap of Sibera including Taskhand in Talamakam and Gobi desert upto 10th century A.D. In the Soviet Republic the state like Khirgisiastan, Tadzhikistan, Uzbekistan, Buryat (outer Mongolia) Kazakhstan and Turkmehistan including Chinese Turkistan IMAR (Inner Mongolia Autonomous Region) belonged to the olden Central Asia in our days. Once upon a time the vast area was the seat of trade, commerce and that of human culture. The river line Tarins carried Water through out the year in the city state like Kucha, Khotan, Kashgar, Karasar which took initiative to develop material prosperity along with cultural predominance.

***Mūlasarvāstivāda Vinaya* (MSV)**

After the *Mahāparinirvāṇa* (C.482 B-C.) of Śakyaputra Gautama, The Buddha, his teachings are said to be preserved as recited by his eminent disciples like Ānanda, Upali and Māhakaśyapa.

In the 2nd council at Vaiśāli, council (Cirea 436 B.C.) was therefore, an important event in the history of the Buddhist monastic organization. After the second council at Vaiśālī the situation was not congenial for the *Sthavira*-s (orthodox group) to spread their ideas at Magadha. They are said to have migrated towards the west (Śūrasena) and to the South (Andharaka) of the then India (Bhārata Varṣa). Necessarily, the other group could not sit idle, they also moved from Magadha. The *Sthavira*-s and *Mahāsāṅghika*-s (the Supporter of the liberal views) who went west ward advanced further upto Kashmir. The groups which bifurcated towards Mathura advanced further to Puruṣapura (Modern Peshawar in Pakistan). That group was known as the *Sautāntrika* (adherent to the *Sūtrānta*) and the Vaibhāṣika (the commentator of the *Sūtrānta*).

Vasumitra (d. 4th cen A.D.) mentions that there had been two parallel columns in the schismatic Buddhisms. However, the Tibetan account of Tārānāth (d. 16th cen. A.D.) informed two different traditions than those of Vasumitra.

Later on, a new dimension in the Buddhist thought developed among the Sautāntrikas who used to hold the apparent reality of all entities (*sarvasti*). The line of thinking was also known as the *Sarvāstivāda*, the theory of all-existent are apparently real. The *Sarvāsti* view points have been named on the basis of the teaching in the Sūtra and subsequent *Abhidharma* works.

Their monastic way of life became somewhat different from that of the orthodox monks and rnuns. Among the former group, the Buddhists belonging to Mathurā claimed themselves the original root (Mūla) out of the earlier *Sarvāstivāda* fiction. The *Mūlasarvāstivāda* claimed authenticity in antiquity among the Buddhists in India. They justified their position by observing the earlier basic tenets of the teachings by the Buddha, when monastic organization was undivided.

As a result of that *MSV* has been acceptable to a large section of the Buddhists from Gāndhāra to Tarim basin in Central Asia along with *Sarvāstivāda Vinaya*. It effectuated to adopt the material aspect of livelihood those terse and rugged environment to which several Central Asian people belonged. As a result of that the early traits of Buddhist monastic behaviour patterns became flexible in respect to those inhabitants of Central Asian city states like Gilgit (bru dza in Kashmir in the river bank of Gilgit tributiory of Syok), Gāndhāra, Bamihan, Kucha, Khotan, Niya Lau Lon upto Dun Huang. However the manuscript remains of *MSV Vinaya* in a few facsimile go in support. A major portion of it has been explored from Gilgit and edited by N. Dutta. It contains the following *Vastu*-s---

(i) *Pravrajyā Vastu* (ii) *Posadha Vastu* (iii) *Pravaraṇa Vastu* (iv) *Varṣa Vastu* (v) *Bhairājya Vastu* (vi) *Cīvara Vastu* (vii) *Carma Vastu* (viii) *Kaṭhina Vastu* (ix) *Kosambaka Vastu* (x) *Karma Vastu* (xi) *Pāṇḍulohitaka Vastu* (xii) *Pudgala Vastu* (xiii) *Pārivarika Vastu* (xiv) *Posadhasthāpana Vastu* (xv) *Śayanāsana Vastu* (xvi) *Sanśabhada Vastu.*

Some fragments of Manuscript on monastic regulations (*Saṅgha Karma*) which have come down to us pre-suppose MSV observances

though it is not specific. I-Tsing (7th century A.D.), in course of his Wandering life through Central Asia noticed them widely. Some textual matters like *Sthavira gāthā* in Sanskrit are similar to that of the *MSV Vinaya* which are more elegant in literary style as the illustration of monastic livelihood. Also a portion of the *Mahaparinirvāṇasūtra* in Sanskrit which has been excavated by German Indologists from Turfan strengthen the position of *MSV*. In this regard German Scholar Wald Schmidt compared the contents and opined that the *MSV Vinaya* mentioned the earlier form of *Vinaya* than that of in *Cūlavagga* of the Thereavādins in Pāli. In this regard a common tennet of Vinayic code might have been compiled in India immediately after the 2nd council of Buddhists at Vaiśāli where unitary structure of the monastic life faced bifurcation in two groups followed by further Schisms. Dr. P.C. Bagchi proved the hypothesis thoroughly in his learned paper 'The Original Buddhism, its canon and language'. Similar is the case of three *Nisśasiya Pacittiya* rules. In course of time two factions among the Buddhists namely *Māhāsanghika* and the *Sthaviras* developed themselves as liberal in monastic behaviour and orthodox respectively. Such *Mahāsāṅghika* and the *MSV* belonged to the first category while Mahiśāsaka, Dharmagupta and Sarvāstivāda belonged to orthodo Sthavira groups. The Theravāda monks claimed their lien to the early monastic rules of the Buddhist Sangha in unitary form.

Central Asia in Spread of Sanskrit.

In this regard N.P. Chakravarti focussed a new light out of the excavations made by the French, German and British Scholars which may be jotted down below:----

Manuscript remains in Brāhmī recovered from Central Asia may be divided in three varieties.

i) Purely Indian script of the time of Kuṣāṇa and Gupta.

ii) Late Varieties of the Gupta Script in slanting direction.

iii) Upright Gupta script which has been divided into two sub varieties that had been prevalent in Central Asia during the early century of Christian era. In this expression the details are---

"The Kuchean and Khotanese had their own style of writing, both being however varieties of the Indian Gupta Script. The Sanskrit

manuscripts which were written in these particular portions of their territory naturally used the Script prevalent in that part of the Country. Thus all the manuscripts in Kuchean or Tocharian as well as the Sanskrit Manuscripts found in Kucha, Turfan, or the neighborhood are written in the slanting Gupta Script while all the Khotanese manuscripts and the Sanskrit manuscripts brought from Khotan and its neighborhood are written in the upright Gupta Script. This is found also in a cursive variety of the Khotanese script.

Some specimens are cited below:---

I. Tba (Idam Ucyate) Bhakta-Visarjana-Vṛttam

Piṇḍapaṭa Vṛttam Katarat Sa(T) Kr (Tyabki) Ksuna Piṇḍapatan Pratigrahī (Ta) Vyah (s) Avadanam Sa (MA)

What is the rule about declining food. A monk should decline alms food by not accepting it.

2. *Tikti (Kam) Sama Suptikam Samprajanena Upasthita Smṛtinā Avikṣītptacittena Avikiratā.*

But he may not decline any one's (alms food) indiscriminately.

Hoernale, however, followed the English translation of Cullavagga in the sacred Book of East volume XIII Part-III which does not agree with the text in toto.

3. *Tavattakan Ca pratigrhītavya* (M) *Yāvattake* (SA) Mya (K-Purti) R *Bhavati Idam Ucyate Piṇḍapaṭavṛttam.*

Moreover, it should consent to leaving the food of alms food. Thus runs the rules of declining food.

Peculiarities in expression may also be noted hare---

i) TBA for TVA, Sanskrit Phonetic of Pāṇinian specification does agree.

ii) Katarat - The structure of the word may be irregular according to the Pāṇinian rules, probably a Gāndhari Prakrit expression. It requires further study.

iii) Upashita Smṛtinā for - Upasthi Smṛtyā. In Prakrit Smṛtyana may be formed.

iv) Satikri/Smatikti/Sa(Ma) Tikti (Kam) is obscure.

Critically Speaking the above passage is a sample study in support of the premise under the sub-heading Prākrit and Sanskrit. More analysis may open a new approach to study the structural linguistics in Sanskrit which had prevailed outside India upto the 7th-18th Century A.D.

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The Āgamic Sources of Vīra Śaivism

Dr. Rama Ghose

Āgmas and Vedas, never apart, rather complementary to each other, are the revelation by the Supreme for the welfare of the mankind. Both are the sources and the ground of almost all the philosophical doctrines and the religious life of Hinduism in general and Śāktaism and Śaivism in particular. These treatises enunciate the nature of the ultimate Reality as well as the way to achieve it. Āgamas, generally a discourse between the God Śiva and the Goddess Pārvatī and with the other manifestations of the divinities, such as Rudras, Ṛṣis etc., are encyclopaedic in nature. They emphatically assert the truth that is inherent in the philosphical teachings and the mystic experiences of spiritual life. They intensively advocate the ritualistic aspect of religious life and elaborately deal with the spiritual sanctions and regulations of the worship. It is to be noted here that Āgamas, unlike Veda, offer authority of both the principle and practice to all, irrespective of caste, colour, creed and sex. It is also clear that the adherers of Āgama, unlike Vedic trend, aim at invoking ultimate Reality, the pure consciousness-bliss,within one's own self rather reaching Him, by enhancing the power of the body and mind for apprehending the Reality in and through their own being. Emphasis has been laid down on the fact that human body (*aṇḍa*) consists of the potentiaity of the divinity and the supreme Power is inherent in the whole creation (*Piṇḍa*). Macrocosm is implied in the Microcosm. That implicit Power can be awakened by being immersed in the unflinching deep meditation on the particular points in the body (*cakra*-s) which are regarded to be the base of power. *Mantra*-s are the potent fire that kindles the consciousness Power within; religious rites and duties are the helping processes that prepare the ground and the congenial state to get the ultimate Power manifested within.

The underlying principle is worshipping God by becoming 'one with God' (देवो भूत्वा देवं यजेत्)

A subtle and deep perspective of the Indian Philosophy will reveal the truth that the unconscious elements are neither different from nor opposed to the consciousness, rather are complementary and included in the all embracing experience of the Reality.

It is stated, in *Mṛgendra Tantra,* that the supreme God revealed the pure knowledge through His famous five faces i.e. upper (*Īśāna*), eastern (*Tatpuruṣa*) Southern (*Aghora*), northern (*Vāmadeva*) and western (*Sadyojāta*). It has also been stated that various kinds of knowledge has emerged from the above mentioned faces, such as, all the *Siddhāntāgamas* are revealed by the upper face *Īśāṇa Gāruḍa Tantra,* by the eastern face namely *Tatpuruṣa Bhūta Tantra,* by the western face namely *Sadyojāta, Vāma Tantra* by the northern face *Vāmadeva* and *Bhairavāgama* by the the southern face-*Aghora*. The pure indivisible knowledge of transcendental *Śiva* is primarily manifested as *nāda,* the first expression of the pure consciousness in the form of vibration (*Spanda*). That vibration of consciousness-force assumes the form of scriptural knowledge after descending to the sphere of *Sadāśiva. Parama Śiva,* the highest Priniciple, manifested ten Śivas, initially revealed and distributed the undivided knowledge to them. Then the knowledge was imparted to the *ṛṣi*-s and divinities by the *Śiva*-s and *Rudra*-s.

In the history of the Tāntric literature, ten *Śaivāgamas* and eighteen *Rudrāgamas* have been recognised. *Sūkṣma, Kāmika, Yogaja, Cintya, Kāraṇa, Ajita, Dīpta, Sahasra, Aṁśumat, Suprabheda* are regarded as *Śaivāgamas* and *Vijaya, Pārameśvara, Nihśvāsa, Protgīta, Mukhabimba, Siddhamat, Santāna, Nārasiṃha, Candrahāsa, Bhadra, Svāmbhuva, Viraja, Raurvava, Makuṭa, Kiraṇa, Lalita, Āgneya, Parākhya* are known as the *Rudrāgamas* as per the enumeration made in *Kiraṇāgama.*[1]

Almost all the schools of Śaivism, prevalent or obscured, have their basis on the above mentioned *Siddhāntāgamas*. Present paper aims at an enquiry into some of the Āgamic scriptural sources of the salient features of the *Vīraśaivism,* also known as *Liṅgāyat,* one of the

1. See *Kiraṇāgama, Vidyāpāda,* Jantrāvatāra Pattalo (10 chapter) Napoli, 1975.

important prevalent schools of *Śaivism* and may, very aptly, be called the doctrine of *Liṅga* and *Liṅga*-worship.

In the seventh *Paṭala* of *Pārameśvarāgama*, seven stages of Śaiva-devotees have been enunciated as per the attainments of the spiritual stages. One who sincerely follows the instruction advocated by *guru*, worships *Īṣaliṅga*, serves Jaṅgamas, the ardent devotee fo God Śiva and lives a peaceful moral life without going into the deep conception of bondage and liberation, is called *'Anādi Śaiva'*. Next higher spiritual stage, in which the devotee is more cautious and prompt in performing the spiritual disciplines and meditating on God, is named as *'Ādiśaiva'*. Much importance has been attached to the 'action' for the *Anādi Śaiva* stage, whereas constant rememberence of God is the foremost principle of both the empirical and spiritual life of *'Ādiśaiva'*. The devotee who performs the worship of *Iṣṭaliṅga* at least once in a day, possesses deep regard for Jaṅgamas and remains calm and unmoved by applying proper judgement through the intellectual means, is named as *'Anuśsaiva'*. In the next stage, called as *'Mahāśaiva'*, the devotee accepts his food, uses the seat and bed only as the offerings after surrendering them to God. On attaining the state of *'Yogaśaiva'*, he, shedding all attractions of the world, remains wholly absorbed in meditating on Śiva as the Supreme Principle underlying in and manifested as the world. The next higher spiritual attainment, namely the *Jñāna-Śaiva*, is characterised by the divine knowledge that the whole universe is the manifestation of God, the form of Liṅga. Realising the identity of God and His creation, the Jñāna-Śaiva attains the spiritual stage of divine knowledge which transcends all religious sacraments of the world of experience. The highest stage is named as the *'Vīra-Śaiva'*, the firm combined state of meditation and knowledge. Vīra-śaiva, wearing *Liṅga* after receiving it from *guru*, worshipping *Iṣṭaliṅga* alteast three times a day , keeping it on the lotus palm of the left hand, bearing eight protective aura (the *aṣṭāvaraṇas*), observing five fold religious rites (*Pañcācāras*), contemplates and realises the identity of God and the manifestation of the manifold world and the souls. The letter *'vī'* denotes knowledge-the knowledge of identity between God and the soul-the letter *'ra'* signifies immersion i.e. Vīra-śaiva is one who remains

absorbed in the knowledge of identity between God, The *Liṅga* and soul, the *Aṅga*. There are three categories of *Vīra-śaivas-Sāmānya, Viśeṣa* and *Nirābhārī*.[1] One who sincerely follows the instruction of *Guru*, worships, *Iṣṭaliṅga*, besmears the sacred ashes, wears *Rudrākṣa*, chants the *Pañcākṣara* hymn and possess love and sympthy to all beings, is named as *'Sāmānya Vīraśaiva'*. *Viśeṣa Vīraśaiava* observes special kind of *Śaiva* discipline, such as, accepting the food only as an offering after feeding the *Māheśvaras*, performing the worship of *Iṣṭaliṅga* by offering flowers, incenses, lamps etc. *Viśeṣa Viraśaiva* surrenders all his belongings to God and then accepts them as offering, *Nirābhārī Viraśaiva* is one who is endowed with all moral and spiritual qualities. He totally surrenders to God by detaching himself from the wordly affairs, *Nirāhārī* reamains fully engrossed in *Śiva*.[2]

Transcendtental Reality, the consciousness-power, as *Liṅga*, manifests Itself as the world of diversity. So, the whole world consisting of animate and inanimate objects is nothing but the manifestation of *Liṅga*. The Pure Being, *Śiva*, as the form of *'Nāda'*, is Liṅga and the Powers as the form of *'Bindu'*, is its 'Base'. Thus from the combination of *Nāda* and *Bindu*, the *Kālā* comes into being-

लिङ्गलक्षणम्

नादरूपः शिवः साक्षाल्लिङ्गमित्यभिधीयते ।

तत्पीठिका महाशक्तिः सा च वै बिन्दुरूपिणी ।

तयोः सम्मेलनाद् देवि कला तत्र प्रतिष्ठिता[3] ॥

This *Kalā* is the all pervasive subtlest element. Combining these elements, Liṅga becomes the conjoined form of *Nāda-Bindu* and *Kalā*. The letter *'Li'* signifies the immersion or destruction, Bindu denotes sustenance and the letter *'Ga'* indicates the creatin or manifestation. Thus the word *'Liṅga'* contains within itself the concept of creation, preservation and destruction.

लिकारो लयबुद्धिस्थो बिन्दुना स्थितिरुच्यते ।
गकरात् सृष्टिरित्युक्ता लिङ्ग सृष्ट्यादिकारणम् ॥

1. *Sūukṣmāgama, Kriyāpāda,* Paṭala 7, Śloka 30.
2. *Ibid.*, 7.
3. *Ibid., Paṭala,* 6, Śloka 3.

लीनं प्रपञ्चरूपं हि सर्वमेतच्चराचरम्।
सर्गादौ गम्यते यस्मात् तस्माल्लिङ्गमुदीरितम्[1] ॥

The whole universe of diversity remains immersed in *Liṅga* during destruction and again comes out of it at the time of creation. Thus *Liṅga* is said so because of its being the only ground and the cause of the above three phases. *Liṅga* is the combined form of the Being and the Becoming, the static and the dynamic aspect of the Reality. One who aspires for both the enjoyment and the liberation should meditate on and worship this combined form of the Reality, since *Liṅga* is the ultimate Cause of all causes, immutable, formless, pure being undefiled all good effulgent light and baseless substratum (निरालम्बआधार) of all. Sun, moon, stars, air, fire, and all divinities perform their functions by the power of the *Liṅga*.[2] This *Liṅga* of effulgent light is none but the 'Saccidānanda Brahman'.

तस्माल्लिङ्ग परं ब्रह्म सच्चिदानन्दलक्षणम्।
ध्यायते यः सदा देवि स मुक्तो नात्र संशयः[3] ॥

One who possesses the pure knowledge is only able to know the *Liṅga* which is devoid of beginning, middle and the end.

Śiva-liṅgas made of stone and metal are to be considered as the form of God. *Liṅgas* emanated from the river, mountain and in a holy place should also be known as the form of God.[4] Among these *Liṅgas*, one which has been installed by proper procedure is considered to be beneficial for all beings. *Liṅgas* made of gold, silver, crystal, copper etc, are the conferor of wealth, sons, knowledge, virtues and the annihilator of enemy repectively. *Liṅga* made of stone *'Śriśailam'* is the bestower of all happiness. *Iṣṭaliṅga* awarded by *guru* through the proper procedure is supreme among the all, as God with His Power is manifested directly in and through it. The wearer of *Iṣṭaliṅga* should never depart it under any circumstances. For the protection of *Liṅga 'Sajjikā*, the container of *Liṅga*, is to be made with gold, silver or copper by the procedure laid down. A detailed desription of the

1. *Sūkṣmāgama Kriyāpāda Paṭala* 6, *Śloka* 5-6
2. *Candrakñānāgama, Kriyāpāda, Paṭala* 1
3. *Sūkṣmāgama Kriyāpāda Paṭala* 6, *Śloka* 11
4. *Pārameśvarāgama, Paṭala* 2

various types of *'Sajjikā'* and its thread, the symbol of the Power and the God respectively and their significance has been found, in the scriptures. *Iṣṭaliṅga* is to be handed over by guru after fulfilling all procedures of *dīkṣā*. Various kinds of worships with many ingredients and then performance of *yajña* by chanting numerous hymns, besmearing sacred ashes and wearing of Rudrākṣa have duly been prescribed. *Iṣṭaliṅga* is to be tied up by *guru* on the body of the disciple after accomplishing various religious rites with *dīkṣā*. Though different bases for worship of *Liṅga* have been recognised but the lotus palm of the *Vīraśaiva* devotee has been considered to be the best among all.[1] Assuming the palm of the left hand a five petal lotus flower, *Liṅga* is to be installed in the middle of the palm-flower. Five faces of Śiva, different kinds of fire, Indras, goddesses Durgā, Caṇḍī Bhadrakālī etc. *Gaṇeśa, Baṭuka, Vīrabhadra* etc. *Nandī, Bhṛṅgī,* Tuṇḍī etc, twelve *Ādityas,* nine stars, seven seas, mountains like *'Śrīśailam,* pilgrims like *Kāśī,* rivers like Ganges, four Vedas, Purāṇas, Epics and all scriptures are to be contemplated on the same lotus-hand where the *Liṅga* (*Śiva-Śakti* conjoinly) is to be worshipped and meditated upon. Though a delailed procedure with the various ingredients has been laid down for the worship of *Iṣṭaliṅga* but devotion is the supreme element to be surrendered to God. Worship of Iṣṭaliṅga should be brimming with the love and religious sentiments.

It is to be noted here that *Vāraśaiva* devotee wears the *Pañca-sāra Liṅgara* i.e. the *Liṅga* having five characteristic features. The length, breath and height of the base of *Liṅga* (Pīṭha) and the circumference of the *Liṅga* (*vāṇa*) should be the same size, whereas the outlet of the Liṅga (Gomukha) should be half of the above size.

Vīraśaiva devotee hangs the *Iṣṭaliṅga* on his neck after putting the *Liṇga* into the *'Sajjikā'* and tying it up with *Śiva-sūtra.*

Apart from wearing the *Iṣṭaliṇga* and worshipping It on the lotus-palm of the hand, the other sailent features of Vīraśaiviam, viz, *Aṣṭāvaraṇa, Pañcācāra, Ṣaṭasthalas, Liṅgāṅga-sāmarasya* and *Śāmbhava vrata* etc. have their ample sources in *Rudrāgamas* like *Pārameśvara, Candrajñāna, Makuṭa, Sūkṣma, Kāraṇa, Vīra* etc.

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1. *Pārameśvarāgama,* Paṭala 13, *Śloka* 8-10

Aṣṭāvaraṇa

Guru, Liṅga, Jaṅgama, Tirtha, Prasāda, Bhasma, Rudrākṣa and *Mantra* are the eightfold sheaths termed as *Aṣṭāvaraṇa* which paradoxically,is both the veil and the protective aura for the devotee. These eightfold elements create a hindrance or difference between the God and the soul and at the same time protect the devotees from the evils of the world.

I. *Guru*

What to speak of the glory of Guru. It is practically indeseribable. Same result is obtained by worshipping *Śiva* or *Guru*. *Śiva* is knowledge and the knowledge is *Guru*. *Guru* is the above of all divine beings and all *mantra*-s.

शिवा-विद्या-गुरूणां समानफलदत्त्वम्
यथा शिवस्तथा विद्या यथा विद्या तथा गुरूः ।
शिवविद्यागुरूणां च पूजया सदृशं फलम् ॥

सर्वदेवात्मकश्चासौ सर्वमन्त्रयो गुरूः ।
तस्मात् सर्वप्रयत्नेन तस्याज्ञां शिरसा वहेत् ॥[1]

II. *Liṅga*

Liṅga, the second sheath, is the form of the mass of effulgent light. All the divinities, Vedas, Padas, Kramas etc. remain immersed in this *Liṅga* at the end of the creation (*Kalpānta*).

Liṅga, in the form of *Bindu-nāda*, is cause of the unvierse. *Bindu* is the form of goddess *Śakti*, whereas *Nāda* is the form of God. One should adore Liṅga to acquire the glory of *Śiva-Śakti*. Transcendental partless pure Being which is the object of direct inner experience, rather than expression, is called *Mahāliṅga*. This absolute transcendental *Brahman* is of the nature of existence-consciousness-bliss. This *Mahāliṅga* assumes three forms from the point of viw of bestowing Grace the virtuous people. First is *Bhāvaliṅga* which assumes three phases- *Bhāvaliṅga*, the formless, can only be realised through meditation. *Prāṇaliṅga* is both with and without form (*Sakala-Niṣkala*), can be realised through the *manas*. *Iṣṭaliṅga* is with form and can be

1. *Candrajñānāgama, Kriyāpada, Paṭala* 2, *Śloka* 8-9.

apprehended by sensory organs. This *Iṣṭaliṅga* bestows *Siddhis* (attainments) and eliminates the adverses.

Bhāvaliṅga is again divided into *Mahāliṅga* and *Prāṇaliṅga*. *Prāṇaliṅga* has got two divisions namely *Caraliṅga* and *Śivaliṅga*; *Iṣṭaliṅga* is divided into *Guruliṅga* and *Ācāraliṅga* and is said to be non-diferent from *Sadyojātamukha* and *Guruliṅga* is of the nature of *Vāmadevamukha*. *Śivaliṅgna* is of the nature of *Aghoramukha* and *Caraliṅga* is regarded as non-different from *Tatpuruṣamukha*. *Prasādaliṅga* is *Iṣāṇamukh* and *Mahāliṅga* is undifferentiated *Śiva* Himself. *Śiva* is inherent in *Liṅgas* and so he is pleased to be worshipped and meditated upon in the form of these *Liṅgas*.[1]

III. *Jaṅgama*

Devotee of *Śiva* is pleased to wear the *Rudrākṣa*, has strong faith in besmearing sarced ashes, drawing *Tripuṇḍraka* and regards the sacred *Pañcākṣara* as the auspicious hymn. His intense attachment with *Śiva* makes him eager to possess the *Liṅga* with him and develops a deep regard towards the other devotees of *Śiva*. There are ten external marks of identification of the devotees of *Śiva*. Besides the above four, the devotee of *Śiva* always remains absorbed in worshipping *Śiva*, enquiring the inner meaning of *Śaivāgama*-s, listening to the *Śivapurāṇa*, bowing down to *Jaṅgamas*, donating desired things to *Guru* and *Jaṅgamas*. There are three internal signs, a *mānas-japa*, internal worship with *manas* and the third one is the direct apprehension of God within one's ownself, possessed by the ardent devotee of *Śiva*.

आन्तराण्यपि वाह्यानि येषां सन्ति यदा पुनः ।
तदाऽपराणि चिह्नानि दश तेषां भवन्ति हि ।।[२]

IV. *Pāda-Tīrtha*

पादतीर्थं त्रिधा शम्भोर्गुरुजङ्गमयोरपि ।
दीक्षा शिक्षा ज्ञानमिति त्रिसंज्ञं तद्भवत्यहो ।।[३]

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1. *Candrajñānāgama, Kriyāpāda, Paṭala* 3.
2. *Ibid., Paṭala* 4, *Śloka* no. 19
3. *Ibid., Kriyāpāda, Paṭala* 5, Śloka, 5

Pāda-tīrtha is of three kinds—pertaining to *Śiva, Guru* and *Jaṅgama*-s which are called respectively Dīkṣā-Pādodaka, Śikṣā-pādodaka and *Jñāna-pādodaka*. Aspirant of liberation from the bondage of the world should always drink this sacred water washing the sacred feet of *Guru, Iṣṭaliṅga* and *Jaṅgama*. In case of non-availability of the *'Pādodaka'* of *Guru* and *Jaṅgama,* one should assume these two in the sacred water of Iṣṭaliṅga. Like wise and sacred water from the feet of *Guru* also may be assumed and accepted as the combination of the sacred water from the feet of *Guru* and *Jaṅgama* is to be accepted as the sacred water of Iṣṭaliṅga.

V. *Prasāda*

शुद्धसिद्धप्रसिद्धाख्यः स हि मुक्त्येकसाधनः ।
द्वयोस्त्रयाणां वा लाभे ग्राह्योऽयं पादतीर्थवत् ॥[१]

Prasāda is of three kinds-*Śuddha Prasāda, Siddha Prasāda* and *Prasiddha Prasād*. It is also a means to liberation. It should be regarded and accepted in the same way as the sacred water of the feet. Food, water, incense and even the sensuous pleasures also should be enjoyed as the *Prasāda* after offering them to God. Offerings are of two kinds, namely subtle and gross. Things offered to *Iṣṭaliṅga* without discriminating it as sound, touch etc. in their conceptual form, not in a gross way, is called the subtle offering. This is called the subtle form of surrender. Unthinkable is the glory of Prasād. Devotee receives immense blessings of the Lord without any effort.

VI. *Bhasma*

Sacred ashes prepared by *'Śivāgni'* is befitting for the *Śivayogī*. A detailed procedure has duly been laid down in the sixth Patala of *Kriyāpāda* of *Candrajñānāgama* for preparing the sacred ashes through different kinds of fire enkindled after performing various rites and chanting adequate hymns. It is fit for besmearing both the householder and the celibate.

Uddhūlana, Avaguṇṭhana and Tripuṇḍra, are the three famous procedues of besmearing the sacred ashes. Besmearing the sacred ashes from the legs to the head without using the water and reciting

1. *Candrajñānāgama,* Śloka, 21

the *Pañcabrahma* hymn or *Pañcakṣara* hymn is called the *Uddhūlana.* Besmearing the sacred ashes mixing with the sacred water purified by the hymns is called *Avaguṇṭhana,* Tripuṇḍraka is the three horizontal lines drawn by the three fingers which symbolise the *Brahmā, Viṣṇu* and *Maheśvara.* Sacred ashes to be put on 32 parts, 16 parts, 8 parts or 5 parts of the body.

VII. Rudrākṣa

Lord Śiva continued gazing towards the demon Tripura for his annihilation for thousands of years without blinking the eyelids. Tears started dropping from both the eyes and fell on the ground which produced the great *Rudrākṣa* tree. The drop of tears was transformed into the tree out of mercy for the devotees.

उभाभ्यां चारुपक्ष्मभ्यां पतिता जलबिन्दवः ।
त एव बिन्दवो जाता महारूद्राक्षवृक्षकाः ।।
स्थावरत्वम् अनुप्रापुर्भक्तानुग्रहकारणम् ।।[1]

Devotees who recite hymns wearing *Rudrākṣa* are regarded as endowed with virtues hundreds of billions times and thousands of millions times. *Rudrākṣas,* possessing various characteristics, are capable of conferring more and more virtuous results. Definite numbers of *Rudrākṣas* and the hymns, while wearing them, have been prescibed for the different parts of the body. *Rudrākṣas,* having different faces and clours, produce different results and are capable of attracting the mercy of the various divinities which are all expressions of *Śiva.* Endless results are produced by the hymn recited with the help of the garland of *Rudrākṣas.*

VIII. *Mantra* i.e. *Pañcākṣara*

The word *'namaḥ'* should be prefixed to the word 'Śivāya' -the greatest among the hymns of the scriptures. The wisdom of Pañcākṣara is the matrix of all 'Śabda'. This wisdom which emanates from the mouth of *Śiva* reveals the very nature of Śiva Himself.

आदौ नमः प्रयोक्तव्यं शिवायेति ततः परम् ।
सैषा पञ्चाक्षरी विद्या सर्वश्रुतिशिवागता ।।[2]

1. *Candrajñānāgama, Kriyāpāda, Paṭala* 7, Śloka, 5
2. *Candrajñānāgama, Kriyāpāda, Paṭala* 8, Śloka, 5

Pañcākṣarīvidyā is being contemplated as the goddess, ornamented with lustres and seated in the posture of *Siddhāsana* and *Padmāsana*, *Pañcākṣara* hymn is said to be of six syllable adding the *Praṇava* in the beginning. Vāmadeva is the sage, Pankti is said to be the *Chhanda* (metre), Śiva Himself is the deity, *Praṇava* is the seed and *Umā* is the power inherent in it. The procedure of *Nyāsa* is being performed with these six letters. One should chant this hymn meditating internally and externally on the supreme God *Trayambaka*.

Mūla, Vidyā, Śiva, Sūtra, Pañcākṣara are the names of this five syllable hymn and 'Oṃkāra is its heart. *Namaḥ, Svāhā, Vaṣaṭ, Huṁ, Vauṣaṭ,* phat—these six syllables are affixed and regarded as the part of the hymns. *Pañcākṣara* hymn is emanated from the transcendental Substance (*Pañcabrahma*) and again merges in it. Seven crores of great hymns with different forms and shapes originate from that supreme *Pañcākṣara* hymn and again merge in it. The recitation of *Pañcākṣara* hymn which is duly authenticated with proper rituals, reverence and offerings produces the greatest results. One who regularly recites the hymn with the procedure of *Puraścaraṇa*, becomes 'Siddha' who is capable of bestowing *'Siddhi'* on others. *'Vācikajapa'* i.e. the hymn pronounced with clear voice is considered to be the lowest kind of *Japa, Upāṅśu-japa* i.e. the hymn when pronounced with the movement of the tongue in such a way as the reciter only is able to listen, not the other persons, is known as medium and when the recitation is observed so silently that the letters, terms, the words and their meaning remain only in the sphere of intellectual consciousness and the mind is specially concentrated on the meaning of the word, is called the *'Mānasajapa'* which is consdiered to be the best of all. Hymns recited along with *Prāṇāyāma* is called the *'Sagabha japa'* which produces hundred times better results. Immense is the result produced by the performance of *japa* keeping the *Iṣṭaliṅga* on the palm of the left hand and visualising it continuously during the time of japa.[1] Such is the glory of this five syllable hymn. Hence all learned people should take refuge in this Supreme hymn.

These are the eight great coverings of the Śaiva initiation.

1. *Candrajñānāgama, Kriyāpāda, Paṭala* 8, *Śloka* 74.

Pañcācāra

लिङ्गाचारः सदाचारः शिवाचारस्तथैव च।
भृत्याचारो गणाचारः पञ्चाचाराः प्रकीर्तिताः ॥[1]

Liṅgācāra, Sadācāra, Śivācāra, Bhṛtyācāra and *Gaṇācāra* are the five righteous rites called as famous *Pañcācāra*. To meditate on the *Iṣṭaliṅga*, awarded by *Guru*, as the supreme divine Being, is called The *Liṅgācāra*. There are three kinds of *Dīkṣā*—*Kriyā, Vedhā* and *Manu*. To utilise the wealth earned by virtuous means in the service of *Guru, Liṅga* and *Jaṅgama* is known as *Sadācāra*. Śaṅkara is pleased with the person who possesses both knowledge and *'ācāra'*. *Ācāra* is the supreme religion and the supreme wealth. *Sadācāra* consists of eight kinds of disciplines or good dispositions. *Aṅkura, Utpanna, Dvidala, Pravṛddha, Saptakāṇḍa, Saśrava, Sapuṣpa, Saphala* are the eight good dispositions or piety pertaining to *Sadācāra*. The third *ācāra* is named as *Śivācāra*. *Dravyaśuddhi*, Kṣtha-śuddhi *Vitikā-śuddhi, Pāka-śuddhi, Rasa-śuddhi, Bhāva-śuddhi, Bhū-śuddhi, Bhāva-śuddhi, Mārga-śuddhi, Kāla-śuddhi, Vāk-śuddhi, Jana-śuddhi* are the sixteen purification of the place and habitats included in *Śivācāra*, the fourth *ācāra*, consisting of 64 *śīlas*, is the best means of both worldly enjoyment and liberation.

सर्वोत्तमे गणाचारे सद्यः सिद्धिः सिद्धिकरे परे।
शीलानि तु चतुष्षष्टिर्वर्तन्ते तानि संशृणु ॥[2]

The fifth and the last *ācāra* named as *Bhṛtyācāra* is divided into two viz. *Bhṛtyatā* (serviceablility) and *Vīra Bhṛtyatā* (Intense serviceability). Service towards *Guru, Liṅgam* has been described as *Bhṛtyācāra*, whereas surrendering the body to *Guru*, mind to *Śiva* and wealth to *Jaṅgama* and still most enthusiastically living with the only aim of attaining the liberation, is the state attainable by the grace of *Śiva*, considered to be the state of *'Vīrbhṛtyatā'*.

ṢAṬA STHALAS

The word 'sthala', in Vīraśaivism, has a special connotation. 'Sthala', a Sanskrit word, meaning 'place' or 'ground', indicates a substratum which is the abode of all that exist. Sthala is the Brahman,

1. *Candrajñānāgama, Kriyāpāda, Paṭala* 9, *Śloka* 4.
2. *Ibid., Paṭala* 9, *Śloka* 52.

from which the whole universe, with its movable and immovable objects, has emerged, by which it is supported and in which it is sub-merged. The letter 'la' signifies the immersion of the whole universe into that substratum. It is the immutable, indestructible, pure consciousness, the essence and the highest principle, the *Parabrahman* Saccidānanda, from which the universe emanates and in which it is absorbed which is none other than the ultimate Reality, the *Śiva-tattva*. This is indicated by the word '*Sthala*'. The word '*Sthala*' also denotes a 'step', a 'stage' in the spiritual journey the soul to prepare for the next. The formless pure Being, out of Grace, assumes six forms namely *Bhakta, Māheśvara, Prasādī, Prāṇaliṅgī, Śaraṇa* and *Śivaikya*.

अहमेव जगत्स्रष्टा पुनर्मय्येव लीयते ।
अहमेव स्थलं विद्धि षड्विधं मम रूपकम् ॥

भक्तो माहेश्वरश्चैव प्रसादी प्राणालिङ्गकः ।
शरणः शिवलिङ्गैक्यः स्थलषट्कं मम प्रियम् ॥[1]

Bhakta-sthala

The devotee who worships *Guru*, *Jaṅgama* and *Iṣṭaliṅga*, knowing them as the meanifestations of Śiva only, is known as the devotee of *Bhakta-sthala*. Means a stage in which the soul remains as *Bhakta*. This *Sthala* represents the element of earth, the first expression of the '*Aṣṭamūrti Śiva*'.

Māheśvara

From this stage, the soul ascends to the second *Sthala* namely *Māheśvara* in which he remais absorbed with intense devotion in accomplishing the means directed by *Guru* i.e. worshipping *Iṣṭaliṅga* for three times and possessing immense faith and devotion on the *Jaṅgma*-s and the tenets of *Vīraśaivism*. This *Sthala* represents the second expression of *Aṣṭamūrti*, the element of water.

Prasādī-Sthala

One who accepts and enjoys everything, including food as well as other sensuons objects, as an offering only after surrendering them

1. *Pārameśvarāgama, Paṭala 6, Śloka* 7-8

to God, is known as *Prasādi-sthala* which represents the third manifestation, the element of fire.

Prāṇaliṅgī-sthala

In the fourth stage the devotee meditates on *Prāṇa, Iṣṭliṅga* and *Śiva,* knowing them as one and the same principle. One who contemplates on the subtle form of the element of *Prāṇa,* is considered to be the expression of *Rudra.* This manifestation of fourth image represents the elements of air and is known as *'Prāṇaliṅgī sthala'.*

Śaraṇa-Sthala

The devotee who is free from the desires of son, wealth and the fame, always keeps himself immersed in meditating upon Śiva, takes refuge in *Śiva* by fully surrendering himself, is named as *'Śaraṇa'.* This stage that represents the fifth manifestation of Śiva, the element of 'Vyoma', is known as *Śaraṇa-sthala'.*

Aikya-Sthala

Then the devotee attains in final stage named as 'Śivaikya', in which he is fully preoccupied with the awareness of the all pervasiveness of *Śiva* and so remains immersed in the consciousness of the identity of the God and the souls. This *'Aikyasthala'* transcends all duality and hence worship, meditation, *Yoga, Karaṇa* etc. are no more essential. This *'Śivaikya'* state is of the nature of *'Sākṣī',* the supreme manifestation of *Śiva.* One who attains this stage, undoubtedly rises to the highest level of 'at one ment' with Śiva (*Liṅgāṅga sāmarasya*), the end of spiritual journey.

लिङ्गाङ्गसम्बन्धज्ञानं मोक्षैकसाधनम्[1] ।

Vīraśaivism believes in blending of the action, knowledge and devotion for the means to attain the end.[2] Regular obsevance of religious rites originates faith and sentiments to the concerned things which gradually get matured with the feeling of enquiry into the nature of the things and finally, action and knowledge conjoining with devotion becomes the strong and unified means to libertion. Feeling mixed with action brings about knowledge and the devotion

1. *Sūkṣmāgama, Kriyāpāda, Paṭala* 8, *Śloka* 2.
2. भावकर्मसमायुक्तं ज्ञानमेव विमुक्तिदम् ।- *Siddhānta Śikhāmaṇi,* 16,2.

combined with knowledge turns into a deep meditation (निदिध्यासन). Thus a combined, unified means, maintaining the supremacy of devotion, has duly been propagated as the most suitable path to liberation. Devotion is the underlying principle that causes the maturity of action, knowledge and meditation (*yoga*) and finally combines all in an unified principle.

In support of the above view, the *Kriyāpāda* of Makuṭāgama narrates, in detail, the procedures of *Śāmbhavavrata,* also called as *Śirovrata,* the supreme of all *Vratas,* for the attainment of the highest state of union with God.

Ratnagotravibhāga: Philosophy of an Undifferentiated Whole

S.C. Goswami

Ratnagotravibhāga Mahāyānottaratantraśāstra, also known as the Uttaratantra, is one of the five treatises of Bodhisattva Maitreya, written in the period between the eighth and the twelfth centuries AD. The Sanskrit manuscripts of the Uttaratantra however, were discovered only recently by Rahula Sānkṛtyāyana in Tibet. Before that it was known only through the Tibetan and the Chinese versions. The credit of introducing the *Uttaratantra* to the English-knowing world goes to Obermiller[1] who translated the Tibetan version along with Asaṅga's commentary, into English, and thus made the text popular under this title.

There are two versions the *Ratnagotravibhāga* in Tibetan Tanjur: (i) *Mahāyāna-uttaratantraśāstra* (Tohuku Catalogue No. 4024), and (ii) *Mahāyāna-uttaratantra-vyākhyā* (Tohuku Catalogue No. 4025). Both were translated by Matiprajña at Srinagar, Kashmir, under the guidance of two Kasmiri scholars, namely, Ratnavajra and Sajjana about the end of 11th century A.D. The Chinese have, however, retained the title as *Ratnagotraśāstra*.

Bailey and Johnston[2] first published the text, in part, in 1935. Later, Johnston[3]published the full text in 1950. Nakamura[4]made a

1. Obermiller, E.(1931): *The Sublime Science of the Great Vehicle to SalvationBeing A Manual of Buddhist Monism*, Acta Orientalia, IX,pp.81-306
2. Bailey H.W. and Johnston, E., H. (1935):*A Fragment of the uttaratantra in Sanskrit*, Bulletin of the School of Oriental Studies (London Institute), Vol.8, Part, I, pp.77-89.
3. Johnston, E.H.(1950): *The Ratnogotravibhāga Mahāyānottaratantraśāstra*,The Bihar Research Society, Museum Building, Patna, India.
4. Nakamura,Z.(1961): *A Study of Ratnagotravibhāga Mahāyanottara-tantrasastra based on a Comparison and Contrast Between the Sanskrit Original and the Chinese*

comparative study of the Sanskrit text with its Chinese version in 1961. In 1966 Takasaki[1]published an English translation of the Sanskrit text comparing it with both the Tibetan and the Chinese versions. Schmithausen's philological comments[2] and Ruegg's researches[3] on this text have created further interest in it. Recently Prasad[4] has re-explored the philosophy of the *Ratnagotravibhāga* in his 'Introduction' to *'The Uttaratantra of Maitreya'* containing Johnston's Sanskrit text and Obermiller's English translation of the Tibetan version.

The word *Uttaratantra* derives its name from the following verse:

pūrvam eva vyavasthāpya tantre punar in hottare/

pañcadoṣaprahāṇya dhātv astitvam prakāśitam// (I,160)[5]

Commenting on the above verse Takasaki says:

Here the term *'tantra'* has nothing to do with Tantric Buddhism. The meaning is simply 'doctrine' or 'philosophy'. Significance lies more in the word *'uttara'* than in *'tantra'*, since by the term *'uttara'*, the author of the *Ratna* declared his aim and the position of his theory in the currency of Buddhist philosophy.

Elaborating further that the doctrine of the *Uttaratanta* is an answer-giver to the problem which had never been explained before, Takasaki observes, [6].......this 'buddhadhātvastivāda' is a synthetic *śūnyavāda of śūnya* and *aśūnya*, and hence it is the 'ultimate'. This according to Takasaki, the philosophy of the *Uttaratantra* represents the 'ultimate doctrine' of the *Mahāyāna* Buddhism. In what follows

Translations, Tokyo.

1. Takasaki, J.(1966): *A Study on the Ratnagotravibhaga (Uttaratanatra) Being A Treatise on teh tathagatagarbha Theory of Mahayana Buddhism*, Rome, Is, M.E.O.
2. Schmithausen, L.(1971): *Philologische Bemerkunden zum Ratnagotravibhaga*, Wiener Zeitschrift fur die Kunde Sundasiens und Archiv fur Indische Philosophie XV,1971, pp.123-77.
3. a.Ruegg, D.S., *La theorie du tathagatagarbha et du gotra*, Paris, 1969. b. *'The Meaning of the Term Gotra and the Texual History of the Ratnagotravibhaga'*, Bulletin of the School of Oriental and African Studies, 39, 1976,pp.341- 63.
4. Prasad, H.S.(1991): *The Uttaratantra of Maitreya*, Sri Satguru Publications, Shakti Nagar, Delhi-110007, India.
5. Takaski, op.cit.,p. 306
6. *Ibid.*, p.307

we shall try to scan the Sanskrit text (following Obermiller's English translation) to explore the central philosophy of the *Uttaratantra*.

The *Uttaratantra* contains a full-blown pantheistic theory. It teaches, in very unequivocal terms, the existence of a non-dual substratum variously designated as the *Gotra*, the Essence of the Buddha, the Germ, the Source, the Lineage of Buddhahood, the Cosmical Body of the Buddha, "endowed with the four transcendental properties of Absolute Purity, Bliss, Eternity and the Ultimate essence of all the elements (*paramātman*)".[1]

What is *gotra*?

Generally by *gotra* is meant the family lineage of a person. But according to the *Uttaratantra gotra* represents the Germ, the Source, the Essence of Buddhahood, the Cosmical Body of the Buddha, i.e., *Dharmakāya*. It is the One Absolute which manifests Itself as Many. As One or *Prakṛtistha* gotra it pervades everything that exists, animate as well as inanimate and as many or *Samudānīta* gotra, it shows the highest degree of development in the various corporeal forms of the Buddha. It is important here to mention that by the word Buddha was meant initially a great teacher of humanity. Later by Buddha-nature was meant a Principle, the Ultimate Reality, the cosmical Body, i.e, *Dharmakāya* as the primary element in its original purity, the immutable Absolute, the innate potentiality of attaining Buddhahood by the seekers within themselves.[2]

Let us now examine this immutable, eternal, ever pure, subtle and all-prevasive Element which constitutes the central theme of this ultimate doctrine of the *Mahāyāna* Buddhism.

At the outset we shall take one verse from the *Uttaratantra* which is almost identical with the one from the *Bhagavad Gītā* not only in its import but also in the text as pointed out by Prof. V.V.Gokhale.[3]

1. Obermiller, *op.cit.*, p.235
2. *Ibid.*, p.272
3. Takasaki, op.cit.,235

Yathā sarvagataṁ saukṣmyād ākāśam nopalipyate/
sarvatrāvasthitaḥ satve tathāyaṁ nopalipyate//[1]

Compare this with the following verse of the *Gītā*:

yathā sarvagatam saukṣmyād ākāśam nopalipyate/
sarvatrāvasthito dehe tathātmā nopalipyate.[2]

Obermiller's translation of the verse from the *Uttaratantra* reads:

Just as space fills everything,

And owing to its subtle (transcendental) character, cannot be polluted, in the same way this (perfectly pure Germ) has its abode in all living beings, but remains undefiled (by their passion).

The verse from the *Gītā* says:

Just as the all-pervasive space, being subtle, is not contaminated, so is the Self, located in every body, not contaminated by the attributes of the body.

The contexts of the two verses are also similar. In the *Uttaratantra* the verse appears where the Cosmial Body of the Buddha is being described as all-pervading and immutable, the one that remains unaffected by the defiling as well as purifying elements both being accidental or casual in nature, and hence belong to the realm of the phenomenal world. The verse from the *Gitā* occurs in the 13th Chapter designated as the *Kṣetra—'Kṣetrajña-yoga'*. The all-pervasive Cosmical Body of the Buddha corresponds to the *'Kṣetrajña'* or the 'knower-of-the-Field' who manifests Himself in and through the *'Kṣetra'* or the Field, i.e., the phenomenal nature.

Being subtle like space *gotra* penetrates everything, but nothing can penetrate it because nothing exists which is subtler than space, hence *gotra* remains unaffected by defilements. The all-pervasive and unalterable character of the *gotra* is variously equated with the ubiquitous space which, owing to its subtle, transcendental character,cannot be polluted.[3] Just as space is infinite indimension, *gotra* is also all-pervasive[4]. *Gotra,* therefore, acquires the unique distinction of

1. *Uttaratantrā,* II. 52
2. *Bhagvadgītā,* XIII. 32
3. Takaskī, pp. 233-239
4. Obermiller, *op.cit.,* pp.156-57

being subtler than the subtlest and bigger than the biggest! In this respect the *Uttaratantra* echoes the idea of the *Kaṭhopaniṣad*[1] where the *Brahman* is described as *'aṇor aṇīyān mahato mahīyān'* that is, 'subtler than the subtlest; bigger than the biggest.'

This immutable germ is described as, by nature, having neither beginning, middle nor end:

anādimadhyanidhanaprakṛtatvāt asaṁskṛtam[2]

'Having by nature no beginning, middle, nor end',

(the Buddha) is immutable.

Again it is said,

asaṁskṛta svabhāvasya muner ādipraśāntaḥ.[3]

That is, 'being of an immutable nature,

The Lord is perfectly pacified from the outset....'

The term *'asaṁskṛta' means,* of which the origination *(utpāda)*, duration (*sthiti*), and destruction (*vināśa*) are not conceivable. Since the cosmic Body is *nitya, Dhruva, Śiva* and *Śāśvata*[4] it is represented as the immutable Absolute Body or *Dharmakāya* or the Unity of the Cosmos: even Buddha and *Nirvāṇa* are one in this Unity.

buddhatvam atha nirvāṇam advyayam paramārthataḥ[5]

That is the Buddha and his *Nirvāna* are one in the aspect of the Absolute.

The all-pervasive nature of the *gotra* is again stressed in the aspect of its having no beginning, middle or end as mentioned in the above-quoted verse (I,6) of the Uttaratantra, and elsewhere also.[6]

In fact, the concept of an immutable, all-pervasive, non-dual, eternal, Absolute is the central theme of the *Uttaratantra*. This is most explicity explained in the following verse:

1. *Kaṭhavpaniṣad*, I, ii,20
2. *Uttartantrā*, 1.6
3. *Ibid.*, II. 67
4. Johnston, *op.cit.*, p.53
5. *Ibid.*, I.87
6. Oberrmiller, *op.cit.*, p.268-69

sambuddhakāyasphuraṇāt tathatāvyatibhedataḥ/

gotrataśca sadā sarve buddhagarbhāḥ śarīriṇaḥ//[1]

That is 'The Body of the Supreme Buddha is all-pervading,

The Absolute is (one) undifferentiated whole,

And the Germ (of Buddhahood) exists (in every living being),

Therefore, for ever and anon, all that lives

Is endowed with the Essence of the Buddha'.

Commenting on the above verse Asaṅga says, "This subject, in all its different aspects is to be explained in that sense in which it is invariably demonstrated throughout the whole of the scripture, namely as follows:-(All beings are endowed with the Essence of the Buddha) in the sense that the Buddha's Cosmic Body manifests itself in all living beings, that the Absolute, (the true essence) of the Buddha represents an undifferentiated whole, and the Germ of the Buddha exists in everything that lives."[2]

This concept of an Absolute which, in the State of perfect purification[3] exists as eternal, infinite, quiescent, indestructible and indivisible principle is variously known as the Cosmic Body, the Highest Truth, the Extinction of Phenomenal Nature, and *Nirvāṇa* and occurs repeatedly throughout the text of the *Uttaratantra*.

As we have frequently stated, the true essence of all the elements constituting a personality, in fact, the entire phenomenal world, is of Pure spiritual nature. Only it, and nothing else, is real. All other elements constituting a personality as well as the defiling elements are only casual, accidental or occasional and are called forth by the force of illusion, and consequently cannot affect or alter the element of the Aboslute which is purity itself. Absolute Eternity, Absolute Bliss, Absolute Unity, and Absolute Purity is its nature.[4] The unrcality of the defiling elements can be experimentally demonstrated by an uninterrupted practice of concentration of mind on the above stated transcendental characteristics of *nitya-pāramitā*,

1. *Uttaratantra.*, I. 28
2. Oberrmiller, *op.cit.*, p.157
3. Ibid.,p.203
4. Ibid., p.166

ukha-pāramitā, ātma-pāramitā and *śuddhi-pāramitā*[1]. Through such a concentration, the illusion of the reality of separate elements disappears, all desires drop out of the mind, man derives bliss from within, and attains the state of *nirvāṇa*.[2]

Kṛṣṇa, Buddha, Jesus, and in our own times Sri Rāmakṛṣṇa Paramahaṁsa and Vivekānanda provide undisputed examples of the truth of the above statement.

It is clear from the above deliberations that *Mahāyāna Buddhism* does not negate the existance of a substratum, i.e., *Ātman*. It does certainly deny the existence of ego or 'self' which is the origin of selfishness. It is the 'self' part of the word 'selfish' which has hitherto been confused with the Self or *Ātman* and the *Gītā* and *Advaita Vedānta* and its existence is vehementaly denied in Buddhism till date.

Thus the *anātmavāda* of Buddhism should be understood to mean the non-existence of the ego and not the non- existence of *Ātman* which is the ultimate reality of not only man's 'inner' nature but also the outer nature or the phenomenal world, and thus is identical with the Cosmic Body of the Buddha, i.e. *Dharmakāya*.

Conclusion

We thus observe that although the *Uttaratantra* or *Ratnagotravibhāga Mahāyānottaratantraśāstra* which is regarded as one of the works of Maitreya not only in Tibet but also in Central Asia and India, contains the term *'tantra'* in its title it does not advocte any of the rituals of the *Tāntrika Buddhism*, rather it teaches the highest Philosophy of *Mahāyāna Buddhism* by advocating the non-dual and eternal nature of *Dharmakāya*. It propounds the existence of an undifferentiated Whole endowed with the transcendental characteristics of *nitya-pāramitā, i.e.,* Absolute Eternity; *sukha-pāramitā, i.e.,* Absolute Bliss; *śuddhi-pāramitā i.e.,* Absolute Purity; *and ātmapāramitā, i.e* Absolute Unity.

S.C. Goswami

Ratnagotravibhāga: Philosophy of an undifferentiated whole

1. Uttaratantrā, I.28
2. Oberrmiller, *op.cit.*, p.167

Ratnagotravibhāga Mahāyānottartantraśāstra, also known as the *Uttaratanta,* is one of the five treatises of Bodhisattva *Maitreya.* it was discovered by Rahul Sankrityāyana in Tibet. It is a *Mahāyāna* Buddhist text with *Mādhyamika* leanings. It derives its name from one of its verses which means that it teaches the ultimate doctrine of the Unity of Existence. In its teaching the *Uttaratantra* advocates the existence of one spiritual element which, in its transcendental characteristics of *Nitya-pāramitā* or Absolute Eternity, *Sukha- pāramitā* or Absolute Bliss, *Āramitā* or Absolute Unity, and *Śuddhi-pāramitā* or Absolute Purity, may be identified with the Absolute of the *Vedānta.* Thus *Ratnagotravibhāga* is not a Tantric text in the usual sense of the term, but a *Tantraśāstra* which teaches the highest philosphy of an Undifferentiated whole.

Sanskrit : The Source of Modern Knowledge with Special Reference to Nyāya-Vaiśesika System

Dr. Aruna Goel

Ever since the dawn of civilization, man has been constantly engaged in the pursuit of unraveling the mystery of nature with a view to arriving at the fundamental values of life. Today, the world is in a state of turmoil, the causes of which seem to be beyond man's comprehension and capabilities. Paradoxically enough, man seems to be lost in the world of plenitude. His soul is starved in the midst of unbounded materialistic pleasures and comforts that science and technology of today have placed at his disposal. Now man everywhere is bedevilled by complex and complicated moral, cultural and social issues. The harder he strives to extricate himself out of the web of these problems, the more he is caught and involved in it. Underneath the morass of conflicting values lies man's quest for the real meaning of life and the destiny to which it leads.

With all the scientific and technological revolutions that humanity has achieved so far, we have not risen above the level of satisfying the bare physical needs of man. Science does not help to discuss the fundamental moral and spiritual values of life or 'how to live' and here we see that the advancement of science has led to mankind's lopsided growth and development.

India in ancient times was at the height of its glory in all the branches of knowledge. Scholars from all over the world used to come to get education in India. But today, paradoxically, Indians are building modern India on the ideology of Western knowledge and philosophy. This has created conflicts, tensions and degeneration in life. The Indians, by adopting the materialistic concept of life, are far away from spiritual Reality and consequently this has created a crisis of character. The concept of liberty and freedom popular in foreign

countries satisfies only man's physical wants and aspirations but the concept of *Mokṣa*, propounded by our ancient scriptures leads to complete happiness, the summum bonum of life.

According to Dr. Murli Manohar Joshi, Union Minister for Human Resource Development and Science and Technology, "I cannot recall any other society, which has throughout its history accorded such primacy to the quest for knowledge, untrammelled and unbounded by theocracy. The Western notion of a conflict between religion and science never existed in the Indian mind, because our culture, our way of life, our religion was always a scientific quest, a journey into the unknown."[1]

Sanskrit is the embodiment of Indian culture and its importance can not be over emphasized. Sanskrit, as Pandit Jawaharlal Nehru describes, is the 'greatest treasure and the finest heritage' of India. Dr. Sarvepalli Radhakrishnan observed: "Sanskrit as a language is an instrument of the greatest value in the delineation of all thought processes and the most profound rationalization of all ideas which are deep and subtle, of all the forms of aesthetic and emotional perception, and above all, of the most profound and ultimate forms of spiritual intuition and understanding. The study of Sanskrit enables us to draw freely upon our tradition which can lead to the new world outlook of modern man. It helps to keep pace with the rapid social change, advances in modern science and technology and process of modernization, at the same time inculcating the right type of social, moral and spiritual values through self-discipline".[2] Educationists and thinkers have reasons to believe that Sanskrit, given its place of honour, will play a vital role in promoting national integration and in disseminating culture. Indian philosophy is a light with which we should illuminate all the dark corners of our being and realize in this life the ideals that are set up before us by our thought and wisdom.

To quote Professor Murli Manohar Joshi, "The philosophy of life preached in our Vedas, Upaniṣhads, and Bhagavadgita gives emphasis on various profound values of life such as the approach of

1. Dr. Murli Manohar Joshi's Convocation address at the 5th Convocation of the Rashtriya Sanskrit Vidyapeetha, Tirupati.
2. Dr. Radha Krishnan: *Report of University Education Commission.*

restraint on self consumptions, (आत्मसंयमयोग:), treatment of World Community as a Family, (वसुधैव कुटुम्बकम्), balanced use of the world's resources, (तेन त्यक्तेन भुञ्जीथा:) dedicating onself to the cause of human welfare (सर्वे भवन्तु सुखिन:).[1]

The fantastic achievement of modern science and technology in the past few years cannot conceal the fact that man suffers from deep contradictions and dichotomies - gaps between knowledge and wisdom; and between thought and action. The only answer to the present crisis fermenting in the world is the teaching and reaseach and practice of the tenets of the Indian philosophical systems, especially the *Nyāya-Vaiśeṣika* system.

It goes without saying that the Nyāya-Vaiśeṣika system occupies a very prominent place in the Indian Philosophical tradition. This system, as a matter of fact, is *sine qua non* for appreciating the intricacies of any philosophical system. Detailed discussions on epistemology as well as the various categories render this system indispensable for any scholar who wants to acquaint himself with the great tradition of the materialistic and spiritualistic systems of Indian thought. The recent interest evinced by the scholars all over the world in Indian logic as well as atomic theory of this system has also added to the width and depth of knowledge enshrined in this system.

This science of logic, Nyāya, was rightly acclaimed by scholars of ancient India as 'pradipaḥ sarvaśāstrāṇām' the light of all branches of learning. During the last 2000 years philosophers belonging to various schools of *Nyāya* developed techniques of reasoning in various directions and finally emerged a well organized system of logic called Navya-Nyāya. This scientific knowledge expanded the discipline of logic, rose to higher stages of development and it systematized forms of thinking by the application of mathematical methods and a special range of symbols. This formal logic, known as symbolic logic is the very foundation of modern computers.

This system is a source of modern information Technology and Mathematics. For example, One of the working hypotheses in the field of Computers is that knowledge is representational, that is,

1. *University News*, Vol. 38, No. 33, Aug.14,2000.

'knowing' consists in large part symbolic representation of facts about the world. Advanced system use advanced mathematical concepts such as 'fussy' set concept. Again, in the field of artificial intelligence,prolog is a practical and efficient implementation of many aspects of 'intelligent' programme execution. Prolog means programming in logic and in this method of programming a computer, a uniform data structure called the 'term' is provided. It is out of this that all the data and prolog programmes are constructed. A prolog programme consists of a set of clauses, where each clause is either a fact about the given information or a rule about how the solution may relate to or inferred from the given facts. Thus prolog can be seen as the first step towards the ultimate goal of programming in logic.

The Set Theory is the foundation of modern mathematics. Sets are defined by means of properties possessed by their elements with the help of prepositional functions. A bunch of grapes, a flock of sheep are examples of sets.

In *Navya-Nyāya* the central idea of *Avacchedaka Dharma* is the same as that of the concept of a set in modern mathematics. For example, consider a set of all even numbers. The property possessed by every element of this set is that it is an even number.

The *Navya-Nyāya* or the modern school of Indian Logic lays almost exclusive emphasis on the logical aspects of *Nyāya* and develops the theory of knowledge into formal logic of relation between concepts, terms and prepositions. Indian logicians had the concepts of conjunction, disjunction and their negations. They knew what is now known as De-morgan's laws in symbolic logic. Of course, they never got around to using symbols. However, by 17th century Indian logicians came out with simplified mode of presentation and works like *Tarkasaṁgraha, Bhāṣāpariccheda* etc. made their appearance.

It is well known that researchers in the field of computer science have claimed that for programming the computers no language serves so well as Sanskrit. The universal approach of Sanskrit enables it to meet the requirement of insatiable computers. Clever and ingenious manipulation of symbols is required in programming and the genius of Sanskrit is tailor- made for this purpose. It is not parochial patriotism

but scientific veracity that acclaims Sanskrit as the most suitable language for the most advanced scientific tool of this century - the computer.

Similarly, the modern physical scientists take credit of having discovered the facts of his physical world, which, they believe, were not known earlier. They have found the real source of energy in electrons, protons, etc. However, they have not been able to determine the number of electrons, etc., in a particle of energy as yet. Therefore, the electrons, etc., cannot be accepted as additional basic elements. The physical scientists admit that, the atom is the smallest particle of matter that can only take part in a chemical reaction. These are only the parts of the elements. The Joint System points out that the atoms have unlimited energy in them. The physical sciences could discover only a little. They can know only that part of the energy in the element which has become prominent due to the will of God. Thus, in the ultimate analysis, it is the concept of element and not that of electrons, protons, etc., which is the basis of the physical science as electrons, etc., cannot have independent existence.

Hence the discoveries made by the physical sciences are neither an advance upon the Joint System nor are they fundamentally different from it. However, it still needs a great effort to unearth the treasure of knowledge hidden in our ancient Indian philosophical systems.

As we have entered into 21st Century, proving that Sanskrit is neither a dead language nor outdated, scholars are now geared up to prove its relevance in modern times. If this immortal language has stood the test of time in the past it will do so in future. To catch up with the changing trend all over the world, research activities have now started in scientific literature in Sanskrit, interdisciplinary studies in Sanskrit etc.

Recently, there has been a growing consciousness in the Government of India in this direction: it has set up many Research Institutes of Ancient Scientific Studies to go into the past philosophies of India in order to collect the knowledge that may be useful today. There is a great wealth and variety of material in our literature and a great effort is needed to bring this ancient knowledge to the notice of scientists of the present day.

II T-Delhi is planning to introduce two elective courses revolving around ancient Sanskrit texts for Engineering students.[1] The Institute also plans to start a interdisciplinary programme involving professors from a variety of disciplines to build courses around ancient Sanskrit texts.[2]

Murli Manohar Joshi, an eminent scholar of science and Ex-Union Minister of HRD has stressed upon the need of study of Sanskrit by Scientists to usher an era of peace and prosperity in the country. To quote him "I would say that Sanskrit Universities should extend their learning centers in reputed scientific institutions like the Indian Institute of Science and other Institutions of Learning and Research, where facilities should be provided to the scientists to learn Sanskrit to open a window for the knowledge of higher science, mathematics, astronomy, architecture, philosophy and other branches of knowledge that are available in Sanskrit texts. The *'Jñāna'* and 'Vijñāna' have to go together and it has always been like this in our country.[3]

Satyam, Śivam, Sundaram.

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1. *The Economics Times* dated 31st Jan.20001
2. *Ibid.*
3. *University News,* Vol.38, N0.33, August 14,2000.

Enlightened Leadership for Corporate Excellence

Dr. P.R. Gogna

1. Duties, Qualities of Leader:

The World has become a village and policies of liberalization and Globalization are affecting every phase of Corporate and Individual Life in terms of means and methodologies. So much so, even Values are also cutting cross-cultural boundaries presenting undreamt of challenges and opportunities which require leaders with vision.

The Indian Ethos enshrined in our *Śāstra*-s can provide enough guide lines to help the leaders to meet the needs of the new World. Let us study these guidelines in this regard enumerating his Duties and Qualities.

1. Setting Corporate Goals which may be:

(a) Our Organization, Nation and the Humanity at large to be prosperous and Divine.

(b) Our people to be Noble, Adventurous, Innovative, Competitive and Unselfish.

(c) Our Products and Services to be Ever-Improving and Cost Effective.

(d) Our System and Procedures to be Efficient[1].

(e) There should be perfect coordination and justice amongst all leading to amicable resolution of Conflicts.

The Leader ensures common understanding and implementation of Corporate Goals by Voluntary consensus through hearty Communication (i.e. Brief, Polite, Firm, True) and thinking.

Saṅgacchadhvaṁ saṁvadadhvam[2]

1. *Yajurveda*, 22.22
2. *Ṛgveda*, X. 191.2

Each Individual will consider himself as miniature Organization. Similar to *Yathā piṇḍe tathā brahmāṇḍe*

Dyuloka, Antarikṣha, Pṛthivī

2. **Motivating people** to be dutiful, not hankering after rights. (details elsewhere)

3. **Promoting** World class R and D and Innovation about *Pṛthivīloka* and Occean, *Antarikṣaloka* and *Dyuloka* and seeking advice from specialists in this Connection.

4. **Promoting *Āananda*** for all stakeholders -*Lokopakāra* (details elsewhere)[1].

5. **Ensuring Health,** Character, Unity, Credibility, Prosperity and Righteousness in the Organization[2].

6.According to the Veda, and the *Manusmṛti* the Leader should possess the qualities of Indra, Sun, Air, Yama, Varuṇa, Moon, Earth and *Agni* explained below[3].

The Leader is:

Indra-	Powerful protector of the people and promoter of prosperity[4]
Sun-	Collector of the Taxes/Prices/Dues for the benefit of the Stakeholders (People)[5]
Air-	Getting secret feedback[6]
Yama-	Administrator of justice without any discrimination[7]
Varuna-	Punisher of the wicked and the criminal and reforming them through *Sāma, Dāma, Daṇḍa* and *Bheda*[8]
Moon-	Protector of peace[9]

1. *Yajurveda*, X.30
2. *Atharva.*, XII.5
3. Ṛgveda, X.167.3; X.173
4. Manu., 9.304
5. *Ibid.*, 9.305
6. *Ibid.*, 9.305
7. *Ibid.*, 9.307
8. *Ibid.*, 9.308
9. *Ibid.*, 9.309

Earth- Foundation of prosperity for all without any prejudice[1]

Agni- The Leader as Agni:-

(a) is Subduer of the wicked and even of those who are his relatives and Senior most Colleagues[2].

(b) is always moving up
-a visionary for Corporate Excellence

(c) is competitive in terms of Quality, Price, Timeliness.

(d) knows pious ways and means for improving Stakeholders' wealth and well-being (Ref.Corporate Governance).

(e) is respectful

(f) has ability to discriminate between the deserving and the non-deserving colleagues, the doers and non-doers.

(g) Protects followers/Team members against risky and harmful operations and enterprises. This helps human safety and controls environmental pollution.

(h) is brilliant, knowledgeable and destroyer of effort for hostile. Takeovers. (e.g. L&T by Ril by Bajoria Escorts & DCM by Swaraj Paul)

Agne Naya. Supathā Rāye asmān viśvāni devā vayunāni vidvān I Yuyodhyamajjuhurānme no[3]

(i) Helps all without any discrimination of colour, caste, creed, gender.

This advice is helpful for undertakings who have international operations.

Agne yanmey tanvā ūnaṁ tanmā āprina[4]

7. Ensuring respectable life for all, unity of thoughts, word, and actions.

1. *Ibid.*, 9.311
2. *Ibid.*, 9.310
3. *Ṛgveda*, 1.189.1
4. *Yajurveda*, 3.17

This leads to flat organizational structure, shortens lines of communication and facilitates quicker feedback up and down[1].

8.(a) The leader is powerful protector of his Team Members so that their mistakes for innovations are tolerated. This encourages innovativeness in products, Quality, price structure, systems and Schedules.

(b) The Leader removes the false pride/arrogance that colleagues may have[2].

9. He follows rules and laws and makes others also do that. This helps Corporate Governance[3].

10. *Manyu* (Enthusiam or Inspiration

One with *Manyu* has strong, noble detemination, where one's mind is soaked in deep thought and *Śraddhā*. *Manyu* is victorious without hateful speech, has equantimous mind and makes us *Abhimanyu*, Enthusiatic[4].

Anger is the son of *Tamas*. It leads to sin and *Kṣobha* and *Roṣa* are the children fo *Raja-s;*

These leads one to forget one's duty.

Kṣobha=*Rajas*+*Tamas*

Roṣa=Rajas+Sattva

Manyu is the son of *Sattva*. *Manyuvān* leader is unique amongst all, well respected. His followers are full of enthusiam, energy, courage and patience and conviction[5].

Manyuvān has highly competitive ability. He enjoys inner strength and physical strength, is full of *Tapas,* for intense activity[6].

Manyuvān's inspiration is contageous. We emulate them and follow them.

Absence of *Manyu* leads to loss of Energy;

1. *Ṛgveda,* I.1.4, X.191.2
2. *Ibid.,*VII. 89.2
3. *Yajur.,* I.5
4. *Ṛgveda,* X.84.5
5. *Ibid.,* X.84.4
6. *Ibid.,* X.84.1

Loss of Energy leads to loss of *Puruṣārtha;*

Loss of *Puruṣārtha* leads to loss of Fortune (भाग्य).

Thus, there is no place for *Manyuhīna* in this world.

Manyuvān can get both *Abhyudaya* and *Niḥśreyas*.

To enhance your *Manyu*, be in the company of *Manyuvān*. Also control and guide your mind.

Winning over other becomes easy once we have won over ourselves, by controlling our *Antaḥkaraṇā*[1] through self-discipline by overcoming *Kāma, Krodha* etc. When *Manyu* rides our mind we enjoy bliss, success, challenge even death, feel the fire within and have capacity for Victory over others also declaring.

"I am Victory personified". We also pray HIM for *MANYU*. By *MANYU* one can earn all types of wealth, overcome internal and external enemies and enjoy bliss here and hereafter[2].

Notes: There is a very useful description of Leader's Duties/Qualities in *Yaju.*[3] in the shape of Oath of the Leader, and also in the *Ṛgveda*[4] and *Atharvaveda*[5]

Five Major Qualities of Leader[6]

BALA and *Oja* come in that Organization where the Leader

Works for her UPAKĀRA

Lives with TAPAḤ AND DĪKṢĀ

is self-satisfied in the SELF

Such Leader is called ṚṢI

1. ṚṢI is one who

(a) Sees with wisdom (b) can foresee future

1. *Ṛgveda,* X.84.3
2. *Ibid.,* X.84.6 and 7
3. *Yaju.,* X.30
4. *Ibid.,* I.84.16
5. *Atharvaveda,* 19.41
6. *Ibid.,* 19.41

(c) can advise in advance about the policies and tactics to be practised in the face of possible future adversities. So, we call him a *ṚṢI* who is *Dūradarśī, Tattvavettā* and *VIDVĀN*.

2. *BHADRAMICC ANTAḤ*

   Working for *LOKOPAKĀRA* selflessly.

3. **SVARVIDAḤ**

   Self satisfied in his SELF[1]

   He does not yearn for wordly things for his *ĀNNANDA*

4. *TAPAḤ*

5. *DĪKṢĀ*

The *PRAJĀ* (stakesholders) of this Organization should also be proud of her, abide by her Laws and follows their Leader who has the above qualities. Then that Organization will succeed, enjoy and progress[2].

Qualities of Leader:

1. **Shimeevatah:**

   Efficient, alert

2. **Bhaaminah:**

   Brilliant, wise, knowledgeable

3. **Durhrinaayoon:**

   Intolerance for evils, deficiencies, shortcomings

4. **Mayobhoon:**

   Strong desire to punish the culprits to benefit the *Prajā*

5. **Ritasyga:**

   (Truthful, Lawful)

6. **Aasanishoon:**

   True to their words

1. *Bhagavadgītā,* 2.35
2. *Ṛgveda,* I.84.16

Having sweet words

7. Hritsvasah:

Speaking from the heart.

The leader who has his Colleagues also with these qualities will succeed as *Lokopakāra* for his organization.

Qualities of the leader and his Duties[1]

(1) To Follow *Dharma*

(2) Affectionate behavior

(3) Sweet speech

(4) Be brave but do not do self-praise

(5) Charity to the deserving

(6) Courageous but not Cruel

(7) Maintain trustworthy spies

(8) Justly punishing

(9) Protection of the weak

(10) Righteous living

(11) Food to be clean, tasteful and useful

(12) Serving the *guru*-s by simple ways

(13) Earning wealth by fair means

(14) Efficiency in work

(15) Be polite but not so with Apakārī.

DAILY ROUTINE OF THE LEADER[2]

1. Self cleanliness and exercise .....for 48 Min.
2. Worship, charity, study .....for 96 Min.
3. Taking A/C of actual income and expenditure Against planned ones, forecasting the day's income and expenditure ....for 96 Min.
4. Award giving ....for 48 Min

1. Mahābhāratā, Śāntiparvan, 70.2-11
2. *Ibid.*, *Śukranīti*, 137-147, pp. 41 and 42

5. Inspection of property, income and expenditure, writing orders for the army ....for 192 Min
6. Lunch with friends ....for 48 Min
7. Rest ....for 48 Min.
8. Consulting the judges and advocates ....for 48+96 Min.
9. (a) Hunting ......for 96 Min.
   (b) War practice ....for 48 Min.
10. Worship ....for 48 Min.
11. Dinner ....for 48 Min.
12. Acting on the information given by Secret Agents ......for 96 Min.
13. Sleep ....for 6 Hrs.& 24 Min.

One *Muhūrta* =48 Minutes

30 *Muhūrta* =24 Hrs

LEADER TO AVIOD THESE EVILS[1]

* Gambling, Indisciplined character
* Actions that make his people distressed
* Relations with the mean and the wicked
* Too much punishment
* *Kāma* and Anger
* Uncharitableness, Non-Payment of Salary
* Insulting others
* Harsh words
* Cowardice or fearfulness, laziness, carelessness, sensouousness and troubling the oppressed
* Harming any intentionally
* Leaking secret to the mean
* Depending/Taking refuge with the wicked

1. *Śukranīti*, I.108,126,127,129,139,141,143 and 160
   Mahābhāratā, Śāntiparvan, 70.2 to 11

* Leaking out secret
* Promising to help when one really does not mean it
* Showing kindness along with insult
* Attacking thoughtlessly
* Sudden anger

2. Values of the Leader[1]

The following values when practised by the leader of any organization will lead to its excellence.

1. TRUTHFULNESS

-Truthful man wins, not untruthful one.

Satyameva Jayate Nānṛtam[2]

-Leaders (gods) follows Truth

-Satyam Vai Deyvā[3]

-*Ātma* is truth, not the body.

Ātmānaṁ rathinam viddhi[4]

Truthfulness will imply

-Fulfilment of guarantees, targets, schedules

-Assurance about quality of products and services

-Correctness in advertisements

-Caring for customers. *Ānanda* along with the body, mind, intellect care-offering products which do not exploit sensualness of the customers.

-Fair return to Investors

-Caring for *ānanda* of employee and society at large

-Not working against the culture of the people affected.

1. *Artha,* 12.1.1
2. *Muṇḍa Up.,* I. 3.3
3. *Śatapatha Brā,* 1.1.14
4. *Kaṭha Upa.* 1.3.3

2. *BṚHAD* (Ambition)

One should think big, act big, feeling that the whole world is one's arena.

Udyānaṁ Te Puruṣa Nāvayānam[1]

O Man: Let going upward be your aim, not downward.

Divaṁ ca Roha Prithivīm Ca Roha[2]

O Man: rise up to the heaven and the whole earth, enjoy wealth, progeny and immortality.

***BṚHAD'S* IMPLICATIONS**

(a) Collaborations, Acquistions, Mergers, Joint Ventures

(b) Setting Ventures abroad and in backward areas

(c) Doing R & D in new sources of energy, raw materials from Air, Water, Minerals, Metals etc.

(d) Using economics of scale such as in Bajaj Auto

(e) Exploring new markets, enhancing market share.

This will require a combination of Brāhmaṇa and Kṣattiya i.e. *Sāttvika* and *Rājasika Guṇas*.

Do all this withot harming others. (what a great inspiration for pious progress:)

3. *ṚTA*:

ṚTA means Eternal law of Nature. Examples are:

The Sun and Water complement each other and benefit man with rain

What you sow, so you reap

Man is the abode of gods; he is also afflicted with six enemies of *Kāma, Krodha* etc. which must be won over

People follow the *Śreṣtha*-s (*Gītā*)

If you want to grow as a group you must have unity of thoughts.

1. *Atharva* 8.16
2. *Ibid.,* 13.1.34

The Leader who follows *ṚTA*:

is efficient, invincible and punishes the inefficient

goes deep into the real meaning of everything concerned

does pious acts by his body, mind and intellect[1].

examines carefully what is favourable (ideas, goods, properties people), and so must be retained and the unfavourable ones which should be discarded.

gets rid of the obsolete and is always keen to make changes for the better and the best.

Ṛtasya panthām anu tisra āgus[2]

4. *UGRAM* (ASSERTIVENESS):

Assert to gain all kinds of wealth after judging one's and other's strength and weakness.

Assertiveness needs coordination of Mind and Body, or Knowledge and Action, or *Brāhmaṇatva* and *Kṣtratva* or *Sattva* and *Rajas*.

5. *DĪKṢĀ* (VOW OR OATH):

With *DĪKṢĀ* the Leader's concern goes beyond himself, his family, his society, his nation and beyond[3].

He helps all without cheating anyone. He tries to help other's business units in trouble to tide over their problems.

6. *TAPA*:

Tapa means discipline of Body, Mind and Intellect, Hard Work, *Brahmacarya* and devotion to HIM. With *Tapa,* everyone is inspired to face *Dvandva*-s of *SUKHA-DUḤKHA,* GAIN-PAIN, FAVOURABLE-UNFAVOURABLE, DEFEAT-VICTORY, which do occur in Corporate Life- e.g. Undue threat of Trade Unions, Natural Calamities - equanimously as *Sthitaprājña*[4]

1. *Ṛgveda,* 9.73.8
2. *Atharva,* 8.9.13
3. *Atharva.,* 12.5.3
4. *Taitt. Upa.,* 10.8

Work is workship for the Leader who must invoke this idea amongst him followers also.

7. *BRAHMA*:

BRAHMA means Jñāna and Vijñāna or (Science and Arts). These have to be developed for prosperity through Agriculture, Industry and Arts through use of Natural elements of Fire,Air,Water,etc.[1]

Jñāna helps the Organization to develop competitiveness, to forcast events and situations, which is essential in view of Liberalisation and Globalization of economies.

Both *Jñāna* (*BRAHMA*) and *KARMA* (*KṢHATRA*) or Spirituality and Materiality have to go hand in hand. Planning and Implementation of Projects must coordinate with each other; only then Corporate growth is possible as is

advised by *Yajurveda*[2].

and also by Cāṇakya in *Arthaśāstra*, 3.17

3. THE LEADER AND YAJÑA SPIRIT IN CORPORATE LIFE

AYAM YAJÑYO BHUVANASYA NĀBHIḤ

YAJÑA is the navel of this world.

Corporate Life for *LOKOPAKĀRA* is *YAJÑA* which constitutes *DEVAPŪJĀ*. *SAṄGATIKARAṆA* and *DĀNA* as explained below:

(a) ***DEVAPŪJA*:**

i.e. respectful, non-violent use of the five elements -Air, Water, Earth, Space, Fire for making Products and Services.

Justice to the Stockeholders who contribute to the existence, success and growth of the Organization.

Justice to the Seniors, Peers and Juniors.

(b) ***SAṄGATIKARAṆA:***

Ensuring unity of thoughts, words and actions, no conflict, no selfishness, no discrimination. This would lead to flat Organizational structure (instead of Pyramidal one) so that communication up and

1. *Yajurveda*, 20.25
2. *Ibid*.

down is quicker and lines of Communication are shorter; there is participative quicker decision making and its implementation.

Collaborations and Alliances between Corporate Bodies, R and D and Government.

(c) *DĀNA*:

-Charitableness, Thankfulness to HIM and others, "Other-mindedness", Law of GIVING works for Individuals, Societies, Corporations and Nations.

Start your day with GIVING:-

Prayer and Thanks to GOD, Parents

Thanks to Nature, Thanks to Teachers

Thanks to Relatives

Blessings to Juniors

(d) *IDAṀ NA MAMA*:

There is a sense of service, selflessness and self-surrender, to a bigger cause of *LOKOPAKĀRA* through Corporate Work.

BENEFITS FROM *YAJÑA* IN CORPORATE LIFE:

VEDIC advice to the Leader

(a) Sharp Intellegence[1]

(b) Self Dependence[2]

(c) Propsperity and Righteousness[3]

(d) Controlled Mind[4]

(e) Pleasantness[5]

(f) Friendliness[6]

(g) Fearlessness[7]

1. *Yajurveda,* 32.14
2. *Ṛgveda,* X.42.10
3. *Ibid.,* III.13.7
4. *Ibid.,* 5.81.1
5. *Yajurveda,* 13.7
6. *Ibid.,* 36.18
7. *Atharveda,* 19.15.6

(h) Noble Mind[1]

(i) Long Healthy Life[2]

(j) Continuous Progress

By selfless service to all, with piety, faith in God, self-introspection and with intention to seek Corporate peace and prosperity, social development and by developing sense of patriotism[3]

4. PARTICIPATIVE LEADER:

Participative Leader takes Corporate decisions in consultation with its Team. This-

ensures easier acceptance of ideas

improves the attitude of people concerned towards the job and Organization

promotes cooperative spirit and sense of commitment throughout the Organization

leads to reduction in the number of complaints

boosts the morale of the Team

Here it is assumed that the Team members are competent and responsible to help decision making and that they will be accountable for results of decisions implemented.

Several *Mantra*-s indicate participative decision making

(a) The Leader seeks the guidance of the learned and the decision-making group[4]

(b) He is one of the members of the group[5].

(c) The members of the Team consist of both thinkers and implementers.

(d) There is complete and active coordination between Thinkers (*Brāhmaṇa*-s) and Implementers (*Kṣatriya*-s)[6]

1. *Yajurveda*, 34.1-6
2. *Ibid.*, 35.21
3. *Yajurveda*, 17.68; *Atharveda*, 19.63
4. *Atharveda.*, 7.13.1 and 2
5. *Ibid.*, 19.55.6
6. *Yajurveda* 20.25

5. LEADER AS MOTIVATOR

Introduction:

Human *ĀNANDA* consists of Health, Goodness, Learning, Vigour, Energy, Sinlessness, knowledge of the Vedas, Control on desires and lot of Wealth for the enjoyment. So this *ĀNANDA* attains excellence owing to the concurrence of external and internal means. Leader must provide for Materialistic and Spiritualistic needs for all members of his team[1].

STEPS (OTHER THAN MATERIALISTIC) FOR MOTIVATION OF THE TEAM

1. Help the Team members to realize their potential - *PŪRṆATVA*-by instilling in them:

Self-Confidence and self Esteem as inspired by *Atharveda*[2]. which says-

Ayuto ahamayuto ma ātmā ....

For this give them challenging jobs, let them manage their departments themselves independently.

2. Practise mutual Trust and genuine Appreciation. Delegate responsibility and authority commensurate with it. Tolerate mistakes for innovations for progress.

3. Involve them in decision-making and seek their suggestions for improvement. *YOGAḤ KARMASU KAUŚALAM*. Give Rewards for suggestions accepted.

4. Let them see their role in the bigger perspective of the Organization, the Society i.e. how it is related with and contributes to other activities, e.g. human body concept or the *YAJÑA* Concept -mutual dependence of man and *DEVATĀS*[3]

Brahma -Action-*yajña*-Rainfall-*Anna*-Creation

5. Treatment/Relationship with people according to *VARṆA* and *GUṆA*[4]

1. *Taitt.Up.*II-VIII-1 to 4
2. *Atharveda.*, 19.51.1
3. *Gītā*, 3.4 and 15
4. Follow *Svadharma Gītā* 2.31, 4.13

For example:

R and D people are intellectuals, Knowledge Workers, Very sensitive, *Sāttvika*. They must not be given administrative jobs otherwise their professional excellence will get blunted

R and D Head should not be *KṢHATTRIYA*

6. Emphasise Duty/Contribution to Corporate Goals as against Rights-Orientation.

Remove the thought, "What does the Organization do for me" and replace it by "What can I do for/contribute to the Organization Goals."

7. Apply *Dayā, Dāna* and *Dama,* Fear, Punishment and Condemnation.

8. Do proper justice.

9. Use HRD as motivator; let this be Centre for holistic

development. That is why talk of Spirituality for Managers.

10. A Case of Motivation:

(a)-ŚRI KṚṢṆA motivates ARJUNA

i. Appreciates ARJUNA by calling him BHARATVAṀSĪ, Kaunteya, Pārtha, Puruṣaśreṣṭha, Gudākeśa (Winner of Sleep)

ii. Condemnation[1]

KUTASTVA----------

iii. Your *SVADHARMA*-Kṣatriyas will compell you to fight for *DHARMA*[2]

iv. Appeals to his Valour and sense of Pride[3]

v. "Work as an offering to GOD". This works and ARJUNA declares "I shall act as you advise"

6. COMMUNICATION EFFECTIVENESS AND THE LEADER

The leader must be effective at Communication.

1. *Gītā,* 2.2-3
2. *Ibid.,* 2.31
3. *Ibid.,* 2.34

Communication is the collaboration, negotiation (*SAṄGATIKARAṆA*) of Two or More persons requiring perfect coordination amongst their minds, words and actions with a spirit of *ĪŚĀVĀSYAM IDAṀ SARVAM* whereby the communicator and the communicatee both represent the Almighy God for a specific purpose. Apart from *SAṄGATIKARAṆA*, it is *DEVAPŪJĀ* (respecting each other) and *DĀNA* (sharing ideas).

Roles of Communication

Communication is a powerful tool for effecting inter-personal behaviour for Motivating. Leading, Guiding, Counselling, Unifying, Problem Solving, Negotiating, Blessing, Educating, Planning, Intimidating, Rumour-mongering and Leaking out secrets etc.

It is the wish-yielding Cow-*K̇ĀMADHENU*[1]

It is the fountain-head of all faculties with which we gain knowledge and inspiration for human prosperity and happiness[2].

How Leader's communtication becomes effective:

Think twice before speaking. Understand the power of word—the tongue— has no bones but can break bones. The word can also yield Materialistic and Spiritualistic wealth for both the communicator as well as the communicatee[3].

Thoughts and words help promoting Unity and Identity of inter- group behaviour as given in the *Ṛgveda,* which says-

Let your aims be common and your hearts feel alike. All of you be one mind so that you may live happily together[4].

Major Barriers to effective communication

1. Speaking too much

This reduces our intellectual power and downgrades listeners' faith in us. Speaking the essential is brevity.

1. *Ṛgveda,* VIII.101.11
2. *Ibid.,* 1.3.10 and 11
3. *Ibid.,* X.71.2
4. *Ibid.,* X.91.4

2. Speaking with Anger

Anger burns/affects adversely the discerning ability of the speaker and the listener both just as the fire in the wood itself.

Like a bow-string from the bow, cast away anger from your heart, so that becoming of one mind, both may live like friends.

The *YAJÑA* spirit will promote effective desirable communication and remove its ill effects in Corporate Management.

7. THE LEADER AND HUMAN RELATIONS

1. Let there be affection, love of all रुचं नो धेहि[1]

2. May there be non-violence all around through thought, words and deeds अहिंसा[2]

3. Do your duty, be non-violent using sweet and simple words अहिंसैव[3]

4. May all be *Paropakāri* मा प्रागाम[4]

Four types of people according to *Paropakāra*.

The whole Nature is for the *Upakāra* of man.

5. Obstacles in doing *Paropakāra*.

a. Lack of desire to help others (cultivate this desire)

b. Procrastination and flattery -orientation (aviod this)

c. Considering *Paropkārī* as an inconvenience or burden because of the other (be pleased to help)

d. Propagation of *Paropkāra* done to antoher

e. To expect something in return for the *Paropkāra* done----

नेकी कर दरिया में डाल

f. Condemnation of a person, to whom *Paropkāra* was done, if he does not reciprocate (self-control is needed to avoid this)

g. Being angry or displeased when a person comes for help again and again.

1. *Yajurveda*, 18.48
2. *Vedasaṁdeśa*, p.283
3. *Ibid*.
4. *Ibid*., p. 117

h. Not doing *Paropkāra* to a person we are angry with

(let there be no discrimination against any person)

Do सद्व्यवहार even with your अपकारी

Paropakāra should be polite

Never except any *Paropkāra* from a person who is greedy and अहंकारी Being *Paropkāra* is not easy.

How should a person, on whom *Paropakāra* has been done behave?

a. Praise the *Paropkāri*

b. Try to help the Person, if he is in trouble. कृतज्ञता

Do more than done to you.

यही है इबादत यही दीनो इमाँ।
कि काम आये दुनियाँ में इन्सां के इन्साँ ॥

6. The leader should create an atmosphere of Love in the Oragnization for all.

Love rests on trust. It makes the Organisation a heaven. There is politeness. It does not require any return. It flows from the heart, not the Words.

It is based on *Īṣvāsyam īdam Sarvam*. There is no high or low. The whole world is a family as stated in

अयं निजः परो वेति गणाना लघुचेतसाम्।
उदारचरितानां तु वसुधैव कुटुम्बकम्॥

Also create love for the Organisation[1]

मा भ्राता भ्रातरं द्विक्षत्[2]

There is no friend and no enemy by nature. It is by behaviour on becomes so, One's own behaviour makes friend or foe.

न कश्चित्कस्यचिन्मित्रं न कश्चित्कस्यचिद्रिपुः।
व्यवहारेण मित्राणि जायन्ते रिपवस्तथा[3]॥

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1. *Atharveda*, 12th 1.3.4; *Veda-Sandeśa*, p. 141
2. *Atharvaveda*, 3.30.1 and 3
3. *Veda-Sandeśa*, Part II, page 145

How the world got created[1]

कलिः शसानो भवति। पुरुषार्थी बनो

Gṛhastha is a training ground for bigger social service. "I" and 'MINE' are *MĀYĀ* and 'THOU and 'THINE' are *DAYĀ*.

Charity Englightened VS. Unenlightened

Forced or name-hungry charity is as if one rich slave is tossing some coins to another poor slave.

8. LADER AND R AND D

Corporate Excellence is helped greatly by R AND D which is knowledge-based adventure.

Man is a combination of three types of energies which are *SATTVA, RAJAS* and *TAMAS*. *Sāttvika* energy is Knowledge. *Rājasika* energy is Work and activity and *Tāmasika* energy is Dullness, Ignorance.

R and D work requires more of *Sāttivika* energy to invoke which requires simple Vegetarian food, to have a peaceful mind, *Śanti,* Śānti and Śanti. A Politician who invokes Krānti, Krānti and Krānti cannot fit into R and D.

The Leader has to give due importance to develop R and D. Do not put the *Rājasika* in *Sāttvika* work i.e. R and D. If you put a *Rājasika* person in R and D he will be thinking of becoming the Secretary in that department interested more in name, fame, control and authority. If you put a *Sāttvika* in *Rajasika*/Administrative position you will get a bad Administrator and lose a good Scientist.

Therefore, the team for R and D Projects should consist of predominatly *SĀTTVIKA* people.

They are knowledgeable, *Tapasvī,* Simple, Peaceful but Sensitive to injustice.

According to *Atharvaveda*[2] neglect of R and D (Knowledge) results in deprivation of various types, harmful to the Organization.

1. *Aitareya Brāh.,* p. 25 and 31 up
2. *Atharvaveda,* 12.5

9. LEADER AND *DAṆḌANĪTI* OR ADMINISTRATION OF JUSTICE

Man suffers from well=known frailties of Lust (*KĀMA*), Anger (*KRODHA*), Arrogance (*MADA*), Greed (*LOBHA*), Infatuation (*MOHA*), Love-Hate (*DVEṢA, CĀṬUKĀRITĀ*) because of which he commits crimes.[1] The Leader must control/remove these by judicious policies and actions of justice otherwise Corporate properties will be diminished and peaceful atmosphere will get vitiated. The guidelines for this are given below:

(a) THE *ARTHAŚĀSTRA*:

Daṇḍanīti facilitates earning of wealth, protecting it, enchancing it and distributing it among the deserved as fruits of their work.

Punish the wicked, protect the pious.

Punishment should be in proportion to the offtence.

(b) THE *TIRUKURAL*:

Love your stakeholders, also wield the rod of justice.

Unjust Leaders will make the Organization poor.

A Cruel Leader will invite terror and disobedience and will get deserted by the learned.

(c) THE VEDA:

Punish the evil doers.[2]

Daṇḍa administered with justice in *AHIṀSĀ*.[3]

Crush the attackers[4]

(d) The *Manusmṛti*:

Punish the wicked and not the innocent.[5]

Do not hesitate to punish even your near and dear if he is faulty.[6]

1. *Ibid.*, 8.4.22
2. *Ṛgveda*, VII. 104.25
3. *Atharvaveda*, VI. 19.2
4. *Ibid.*, I. 21.2
5. *Manu.*, VII. 24
6. *Ibid.*, VIII. 335

GOD will help/support the Leader who is just.[1]

10. WEALTH PRODUCTION AS GREAT CONCERN OF THE LEADER

The VEDA encourages us to earn wealth and prosperity with perfection in life. This is possible when wealth is earned through fair means and is used for the welfare of all while surrendring to HIM.

Importance of wealth appears in several hymns of the *Ṛgveda.*[2]

FAIR MEANS TO EARN WEALTH

(a) By critically examining your wealth, discard the inauspicious and bad one so that you have pious wealth only.[3]

(b) Of all purities, purity of wealth is the uppermost as it creates a pure mind leading to peace and happiness.[4]

(c) Earn Wealth without causing hardship to others, without causing hardship to oneself, only by your own efforts, not by wicked means and without distrubing any programme of self - study.[5]

SHARE WEALTH WITH OTHERS:

Earn wealth with all your might as your duty, AS *NIṢKĀMA* CONCERND *KARMA* and share it with all. This is Vedic Socialism, also guided by-

treat the whole world as a family

Covet not other's wealth

enjoy with detachment and renunciation

Having earned wealth control your internal enemies such as Lust, Anger, Greed, Infatuation, Arrogance and Laziness.[6]

1. *Gītā,* 4.7
2. *Ṛgveda.*X-121.10, x. 60.12, IX. 33-6 and VII. 41-4
3. *Atharvaveda,* 7.115.6
4. *Manu*
5. *Ibid.*
6. *Ṛgveda,* I.8.1

11. THE LEADER AND SṬAREHOLDERS' *ĀNANDA*

Corporate Governance which is being talked about these days is concerned with the *ĀNANDA* of all Stakeholders-i.e.

The Shareholders, The Customers, The Employees, The Society, The Dealers and Vendors.

Corporate Excellence would mean the effort of the Leders,i.e. the Board of Directors and Senior Managers, to bring about a feeling of *ĀNANDA*, i.e. happiness, in all the above Shareholders, in a turbulent, competitive, Global environment, under resource constraints, through Vision, strategies, structure, values, action and continuous Learning. It will be reflected in:-

(a) Ensuring Shareholders *Ānanda*

The Leaders need to act as Trustees and not misapporpriate the wealth of small and Institutional shareholders.

There should be efficiency and ethics in Operations to make and distribute fair Profits without any manipulation of assets and accounts.

(b) Ensuring Employees *Ānanda*

Merely money is not sufficient. The Employee should be fairly treated as friends.

MITRASYA CAKṢUṢĀ SAMĪKṢĀMAHE

Take care of his family's health and well-being. This is good investment as this will contribute to the *Ānanda* of the other three Stakeholders, i.e. Shareholders, Customers and Society.

Several Corporations are incorporating this in their Value/Mission Statements:

"Human Dignity and Respect for the Individual."

The Organization is indebted to the Employee who spends his life in it. So the Organization must free itself from this debt by fair wages and good behaviour.

ANṚṆA[1]

1. *Atharvaveda*, VI. 117.3

(c) Ensuring Consumers *Ānanda* by

Maintaining the committed quality of goods and services.

Fair and reasonable prices.

Realistic and truthful claims in advertisements.

Outstanding service to customers and treating them with respect and fairness. Retain old and win new Customers.

Discourage excessive Consumerism. Therefore, desire has to be restrained through the dictum:

Enjoyment-Detachement-Renunciation[1]

(d) Ensuring Society's *Ānanda*

The Organization must earn a healthy image by being a socially responsible entity.

It can do so through

Social welfare schemes

Opportunities for the needy

helping the auxiliaries

relief measures in times of calamities

Promotion of sports and spirituality

MĀNAVA-SEVĀ IS SERVICE TO GOD

Avoid smuggling, hoarding, black-marketing, adulteration, unfair competition, tax evasion, Business-Politician-Criminal nexus-all harmful to business world and society at large.

Unfettered accumulation of wealth and unrestrained indulgence in sensual enjoyment lead to social disintegration also.

Both *ARTHA* and *KĀMA* have to be guided by *Dharma*.

(e) Pray to seek GOD's blessings to get virtues and remove shortcomings.

SOME INDIAN BUSINESS LEADERS' QUALITIES

Human Considerations - vision

Ambition - Character

1. *Yajurveda*, 40.1

Power hunger-Buy out companies

Keep your plans a secret

Look to yours and Your people's Safely

Patriotism

Seek God's Blessings

Succeed or Drop out

Readiness to Assert and Compete

Modernization Debottlenecking

Cost Reduction

Create world class Organisation

Make the Road for others to Follow

work alone-Colloborate

Hire Good people, Treat them well and Delegate

While building factories get them running as Quickly as possible

Highly Focussed, Engergetic Obsessed and Committed.

Source:

Business *Mahārājas by G.Piramal*: Dhirubhai Ambhani, Rahul Bajaj, Aditya Birla, R.P. Goenka, B.M. Khaitan, Bharat and Vijay shah, Ratan Tata.

My Leadership Audit

Qualities

My level of concern for this Quality

5 4 3 2 1

High Average Mild Lowest Not at all

1. Patience
2. Forgiveness
3. Mental Control
4. Non-stealing
5. Cleanliness
6. Sensual Control
7. Intelligence

8. Knowledge
9. Truth
10. Non-Anger
11. Ethical Practices
12. Setting self example
13. Protecting the Righteous
14. *Lokopakāra*
15. Sweet words
16. Punishing the Wicked
17. Values are important
18. Work as "World Citizen"
19. Peace of Mind

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Vedon Men Rājnīti *Śāstra*-Dr. K.D. Dwivedi

Searching and Editin of Mss of *Navya-Nyāya* Tradition (Bengal School)

-Prof. S.C. Goswami

Bengal school of *Navya-Nyāya* tradition is represented by a host of stalwarts like Bāsudeva Sārvabhauma, Raghunātha Śiromaṇi, Mathurānātha Tarkavāgīsa, Jagadīśa Tarkālaṅkāra, Gadādhara Bhaṭṭāchārya Cūḍāmaṇi, Krishṇadāsa Sārvabhauma, Rāmabhadra Sārvabhauma, Guṇānanda Vidyāvāgīśa, Śaṅkara Takavāgīśa, Krishnakānta Vidyāvāgīśa, Mādhavachandra Tarkasiddhānta and others. A huge mass of literature developed by their writings on *Navya-Nyāya*. Dr. Dinesh Chandra Bhattacharya in his book "*Baṅga Navya-Nyāya-Carcā*" has given an exhaustive report on the life and works of those Neo-logicians of Bengal school. A good number of texts of *Navya-Nyāya* have already been published in the B.I. Series of Asiatic Society, Calcutta, Chowkhamba Sanskrit Series, Baranasi and elsewhere. Manuscripts of *Navya-Nyāya* are collected in the libraries and museums of Calcutta and outside. But, inspite of all these efforts made so far, the entire tradition of *Navya-Nyāya,* particularly of this school, is not yet fully restored. There are innumerable manuscripts which are yet to be searched out and collected and yet to be published. This is a tremendous, painstaking, and time-consuming job. A few of such texts may be cited here as examples.

The commentary of Bāsudeva Sārvabhauma known as *Sārāvalī* on Gaṅgeśa's *Tattvacintāmaṇi* is one of the earliest of its kind in the Bengal school. The text of this valuable commentary is not yet fully recovered. *Dravya-kiraṇāvalīprakāśadīdhiti* of the same author has been recently edited by Dr. Suparna Miśra and the book is waiting for publication. Krishndāsa Sārvabhauma wrote several works on *Navya-Nyāya* including *Prasāriṇī,* the commentary on *Tattvacintāmaṇi.* According to the findings of Dr. D.C. Bhattacharya he was a great

scholar and was the teacher of reputed Bhavānanda Siddhāntavāgīsa. Mansucript copies of all his works have become rare now. It is interesting to note that in the extant manuscripts of *Bhāṣāpriccheda* Krishnadāsa's name is referred to as its author in most cases.

Jānakīnātha Bhaṭṭāchārya Cūḍāmaṇi known to be the founder of a separate trdition of *Navya-Nyāya* in Nabadwipa is recognised generally as the author of *Nyāyasiddhāntamañjarī*. His other works like the commentary on *Tattvacintāmaṇi* and on the fifth chapter of Udayana's *Pariśuddhi* still remain unrecovered. He was the teacher of Ramabhadra Sārvabhauma, another stalwart *Naiyāyika* of Nabadwipa. Rāmabhadra was very much fortunate to have pupils like Mathurānātha, Jagadīśa, Gourikānta Sārvabhauma and Jayarāma Nyāyapañcānana. His works have been partially recovered and published. His *"Guṇarahasya"* an important treatise on *Vaiśeṣika* metaphysics is yet to be recovered.

Dr. D.C. Bhattacharya mentioned several works of *Navya-Nyāya* composed by Bhavānanda. But only a very few of them are restored and published till now. *Śabdārtharamañjarī* is an important treatise written by him. The book is available in fragments only.

Mathurānātha Tarkavāgīśa, Jagadīśa Tarkālaṅkāra, and Gadādhara Bhaṭṭāchārya Cakravorty wrote extensively on *Navya-Nyāya*. Their style of writing and logical acumen surpassed all other writers and gave them a remarkable position in the history of *Navya-Nyāya* tradition. All important works on *Navya-Nyāya* written previously were covered by their commentaries. Only a small portion of these works is published now. Innumerable manuscripts of some of their works are available in all important libraries of India and abroad. But some of their works have already become rare and require immediate attention of the scholars. *Siddhāntarahasyaṁ* of Mathurānātha, an important work is yet to be traced out. Excepting *Śabdaśaktiprakāśikā*, *Tarkāmṛta* and commentary on *Anumānadīdhiti* all other works of Jagadīśa are now difficult to be collected. The same is the situation in the case of Gadādhara's works also. His commentary on Udayana's *Kusumāñjali* is now a missing work. Gadādhara's teacher Harirāma Tarkavāgīśa also was a great writer on *Navya-Nyāya*.

Guṇānanda Vidyāvāīgśa was a famous *Naiyāyika* of his time. He wrote several works on *Navya-Nyāya*. Most of his works are not yet recovered. His mastery over the *Guṇa*-section of *Vaiśeṣika*-metaphysics was a recognised fact'. cf. - "*Guṇakhaṇḍe Guṇānandī Bhāvānandī ca Dīdhitam. Sarvatra Mathurānāthī Jāgadīśī Kvacit Kvacit.*"

Krishnakānta Vidyāvāgīśa of Nabadvīpa in the early part of the 19th century was a prolific writer on *Navya-Nyāya*. But the major part of his works have now become rare.

Navya-Nyāya is a living tradition. But until and unless the missing works are traced out and put to printing the linkage of continuity of the tradition cannot be established and a faithful history of it will be impossible to write. Innumerable teachers came out in Nabadvipa alone to write books on *Navya-Nyāya*. Writing of books was a practice in this tradition for recognition of scholarship and social status of the concerned authors. It is a pity that this rich heritage of ours is going slowly into oblivion for want of adequate attention of the scholars.

The present scholar is concerned about Kaṇāda Tarkavāgīśa's works on *Navya-Nyāya*. He has undertaken the task of constructing in parts the unpublished works of Kaṇāda by removing all sorts of misconceptions arising out of wrong information and mutilated manuscripts. *Avayavakāṇādī* is a complicated text and the process of construciton of the text is reported below.

There was a long-standing confusion of authorship of the commentaries going by the name of Mathurānātha, Kaṇāda, and Jagadīśa composed upon the *Avayava*-section of *Tattvacintāmaṇi*. All the three writers belong to the Bengal School of *Navya-Nyāya*. In Bengal region there are so many manuscripts of the commentary on *Avayavacintāmaṇi* in the name of Mathurānātha. but the interesting fact is that they are either the writiongs of Kaṇāda Tarkavāgīśa[1] or mischcodices, the First half being the writing of Kaṇāda Tarkavāgīśa and the latter half being the composition of Jagadīśa Tarkālaṅkāra[2] In the Bibilotheca Indica Series of Asiatic Society, Calcutta, such mixed

1. Govt. Sanskrit College, Ms. No. 279/2094, Asiatic Society G-4051, G. 5326 etc.
2. Govt. Sanskrit College, Ms. No. 280/1410 etc.

writing has been published in the name of Mathurānātha Tarkavāgīśa under the editorship of Pt. Kāmākhyānātha Tarkavāgīśa. The mistake was detected latter on by the cataloguers of Govt. Sanskrit College, Calcutta[1]. Dr. Dinesh Chandra Bhattacharya also in his Bengali book "*Bangalir Sāraswata Avadāna, 1st part, Banga Navya-Nyāya-Carcā*' pointed out the mistake occured in the B.I. Series and made comments that Mathurānātha did not compose any commentary on the *Avayava*-section of *Tattvacintāmaṇi*.[2]

Dr. Bhattacharya guessed some sort of kinship existing between Mathurānātha and Kaṇāda and tried to account for the non-existence of *Māthurī* on *Avayavacintāmaṇi*.[3]

This confusion has been cleared away by the present scholar in his edition of *Avayavacintāmaṇi*[4] The actual text of Mathurānātha's commentary on *Avayavacintāmaṇi* was discovered by the present scholar in the Deccan college Library, Poona and Trivandrum University Manuscript Library. Manuscripts containing the full text of *Avayava-Jāgadīśī* available in the collections of Govt. Sanskrit College, Calcutta have been included in that edition of *Avayavacintāmaṇi* mentioned earlier. Very recently existence of another copy of actual *Avayavamāthurī* has been traced out by the present scholar in the Indian Museum Collections of Asiatic Society, Culcutta.[5]

With this background in view the present scholar now ventures to prepare an edition of the full text of Kaṇāda's commentary on *Avayavacintāmaṇi* which still remains unsettled in the tradition of *Navya-Nyāya*. Availability of manuscripts in plenty in the Bengal region

1. "The work published on *Avayava* as Mathurānātha's commentary by the Asiatic Society fully corroborates *with* the commentary of Kaṇāda in the begining and with that of Jagadīśa in the end. We have not found any book with this colophon". New descripive Catalogue of Govt. Sanskrit College, Calcutta, Vol. II, Page 234
2. *Mathurānātharacita műler ṭīkāy avayavagranther vyākhyā nāi, māthurīr samkaraṇe yāhā mudrita haiāchhe* (page 689-761) *veaṁ māthurīr puṅthite yāhā pāayā yāy tāhā keṇādarachita vaṭa, mathurānāth rachita nahe* (page 110)".
3. "Both have ubhayor madhye anya kona ghaniṣṭa samparka vidyamān chhila (page 111".
4. Published from Sanskrit Pustak Bhandar, Calcutta in the year 1991.
5. Vide-Ms No. 32, Bundle No. 4, Almira No. 4117, Row No. 1, Folio 17, incomplete at the end. Script *Nagarī*.

reveals that *Avayavakāṇādī* was very much popular at a time in this part of India.

According to information of *Catalogus Catalogorum and New Catalogus Catalogorum* Mss of *Avayavakāṇādī* exist in Paris (Cebaton, I. 858 (ii), Paris (B. 54c)] Navadvīpa of Bengal (Edward vii Angle Sanskrit Library No. 293), Chennai (Adyar II, P. 102b), Asiatic Society, Calcutta (Notices of Rajendralal Mitra), and Mithila. In reply to an approach for a xerox copy of the concerned manuscripts, the authorities of Paris Library and Adyar Library, Chenani denied the existence of such manuscripts. Authorities of Nabadvip and Mithila, (K.P. Jaiswal Research Institute, Patna), however, remained silent over the issue. Information of a good number of mss. existing in the Bengal region are not fully covered in the NCC. The present scholar had the opportunity of witnessing twenty two manuscript copies of *Avayavaṭippaṇī* in the libraries of Calcutta, seven copies in Sanskrit Sahitya Parishad, eleven in Govt. Sanskrit College and four in the Asiatic Society. Manuscripts are available in other libraries also including Bangiya Sahitya Parishad, Calcutta,

Now the problem is that most of the manuscripts of *Avayavakāṇādī* continue upto the explanation of the sixth definition of Reason (*Hetu*). Very few manuscripts go beyond that. Again, manuscripts which go upto the end of the text contain *Jāgadīśī* thereafter either verbatim or with partial modifications. *Kāṇādi* in the name of *Māthurī* has been published in the B.I. Series upto this sixth definition of *Hetu* and in the remaining portion that has been printed in the name of *Māthurī* is but *Jāgadīśī* in full.

Another interesting point is that after completion of the text under consideration only the name of Kaṇāda Tarkavāgīśa is mentioned as the sole author in the manuscripts and Jagadīśa's name is not recorded anywhere. Following are the examples.

1. MS No. 1410. Govt. Sanskrit College, Calcutta.

"Iti mahāmahopādhyāyaśrīkaṇādatarkavāgīśabhaṭṭācāryavirachite anumānahaṇḍe avayavaṭipanī samāptā".

2. Ms. NO. C766, Sanskrit Sahitya Parishad, Calcutta.

"Iti śrīkaṇādatarkavāgīśabhaṭṭācāryavirchitānumanakhaṇḍea avayavaṭippaṇī samāptā".

3. MS NO. G 4051, Asiatic Society, Calcutta

"Iti Mūlasya Kaṇādaṭippanī"

The last manuscript is actually not complete, though it appears to be so. It goes upto a protion of the explanation of Assimilation (*Upanaya*).

It may be mentioned here that Kaṇāda Tarkavāgīśa composed a commentary known a *Ṭippaṇi* on the entire *Anumāna* section of *Cintāmaṇi*. *Avayavaṭippanī* is but a part of that work. This portion belongs to the middle of topics on *Kevalānvayī* (inference based on affirmative concomitance) and *Hetvābhāsa* (feigned reason). In the first page of Ms. NO. 785, Asiatic Society, Calcutta we find the following reading just before the commencement of *Avayavaṭippanī* : *"Iti kevalānvayimūlaṭippaṇī samāptā. Om Namaḥ Paradevatāyai".* Other parts of *Anumānaṭippaṇī* are now available in fragments only. *Pakṣatāṭippaṇī* of Kaṇāda has already been published with the text and English - rendering by the present scholar in the *Journal of the Dept. of Sanskrit,* Rabindra Bharati, Calcutta (Vol. III, 1986-88). That was based on a single manuscript recovered from the collections of Govt. Sanskrit College, Calcutta.

Now here is a news for the learned scholars interested in *Nyāya* studies that atleast one manuscript of *Avayākāṇādī* has been discovered which is complete but not contaminated by the inclusion of *Jāgadīśī* or any other known commentary at the end. The Ms. belongs to the collection of Govt. Sanskrit College, Calcutta (Entry NO. 2109).

This codex contains seventeen folios in total. Generally there are eight lines in each page. Folio No. 6 (both pages) 7 (back page) 9 (back page) 12 (both pages) 15 (both pages), 16 (first page), and 17 (front page) contain nine lines each. Both the pages of folio No. 13 contain seven lines each and there are six lines in both the pages of folio No. 15. the script of the manuscript is old *Bengālī*. Language is generally correct. Materials used in the mansucript are hand-made paper and black ink. There is a blank square in each page in the middle and a blank space on the four sides. Occasionally there are

signs of corrections but without any use of interliner. Corrections are made only with marginalia. That the manuscript is very old is known from the faded colour of the pages. Though not damaged the general condition of the manuscript is not so good and the writings are somehow legible.

On the right hand margin of the page (verso) of each folio there is numbering like 1,2 etc. and on the left hand margin of the front page (recto) of each folio there is another type of numbering commencing from 174 and ending 190. This second numbering is obviously the pagination of the bigger text *Anumānaṭippanī,* of which *Avayavaṭippanī* is a part. The general practice of indicating the name of the book and the commentary at the right-hand margin of each folio in an abbreviated form. (Viz. *"ehi. mū. Jā. ṭī etc.*) is not followed here. Instead of such indicating mark (siglum) there is insertion of the word *śrīrāmaḥ* in such place of the folios.

At the end of the text there is a colophon : *"Iti kaṇādatarkavāgīśa-bhaṭṭācāryaviracitāvayavṭīppaṇī samāpatā"*. Actually speaking, this is not colophon in the true sense. *Avayavaṭippaṇī* is a section of *Anumānaṭippaṇī* and therefore, the actual text does not end here. This is sub- explicit of the complete work. For this reason the name of the scribe, the date of the manuscript and other particulars are not mentioned here. After declaration of the completion of *Avayavaṭippaṇī* the manuscript continues with the following sentence *"nyāyatadavayavān nirūpya prasaṅgasaṅgatyā hetvābhāsaṁ nirūpayitum śiṣyavodhanāya partijānīte atheti."* This sentence indicates the commencement of the next chapter containing the commentary on *Hetvābhāsa* (feigned reason).

From the records of Govt. Sanskrit College Library, Calcutta, it is shown that the manuscript was collected from Mukunda, Madhusūdan and Murarimohan, may be the names of three brothers who are supposed to be the jont owners of the manuscript.

Inspite of all these particulars a question may arise as to the authenticity of the text contained in the Ms. No. 2109 mentioned above. Because, in other manuscripts also which are complete and differ exclusively in the latter portion of the text name of Kaṇāda Tarkavāgīśa is mentioned as the writer in the colophon or subexplicit

at the end. In reply to such questions it may be said that manuscripts of *Avayava- Jāgadīśī* are now available and the text of that *Jāgadīśī* has already been edited and published by the present scholar. It has, therefore, become a known fact at present that the latter part of those manuscripts in question contain the text of *Jāgadīśī*. It can not be argued that Kaṇāda might have imitated the text of Jagadīśa's commentary onwards from the seventh definition of Reason. Because Kaṇāda (1460 A.D), according to Dr. Dinesh Chandra Bhattacharya is comtemporary of Raghunātha Śiromaṇi and is, therefore, senior to Jagadīśa (1580 A.D.) by about one hundred and twenty years. The question of Kaṇāda imitating Jagadīśa's work, therefore, becomes next to impossible. Moreover, writings of Kaṇāda are simpler than those of Jagadīśa. Jagadīśa. like Mathurānātha and Gadādhara, is easily distinguishable for his profound analytical expression of *Navya-Nyāya*. Jagadīśa's style of writing can never be equated with that of Kaṇāda. The similarity of *Kāṇādī* and *Jāgadīśī* on *Avayava* in the manuscripts was taken note of by a scribe of *Avayava- Mūla-Jāgadīśī* and that is why in the sub explicit of *Avayava-Mūla-Jāgadīśī* in a particular manuscript it is written as *"ityavayavaṭippaṇī- samajāgadīśī Samāptā* (vide *"Avayavacintāmaṇi* of Gangeś"a—S.C. Goswami). This similarity is surely not due to oneness of the text. It happened due to mixture of manuscripts under some circumstances, the secret of which remains to be divulged in future researches.

According to reports of Dr. D.C. Bhattacharya the name of Kaṇāda's father is Kumudānanda or Mukunda or Makaranda. Imitation of names of predecessor occurs in the same dyansty in the subsequent generations. Dr. Bhattacharya an expert in the study of family almanac *(Kulpañjī) collected information of Kaṇāda's descendants in the Undura-dynasty which has a long tradition of cultivating Navya-Nyāya* in the subsequent generations. Prof. Chintaharana Chakraborty also corroborates this fact of continuation of *Nyāya*-tradition in Kaṇāda's dynasty.[1] The following sentence may be quoted from the pages of West Bengal District Gazeteer, Hooghly (Ist Editon page 518): "His (Kanada's) son Ratneswar Bhattacharya Nyāyavāgīśa and a later decendant

1. Vide-Descriptive Catalogue of Sanskrit Mansuscripts of Bangīya Sāhitya Parishad. 1935, Sahitya Parishad Series No. 85, Intro. Page 34-35, footnote.

Hardāsatarkālaṅkāra who flourished during the closing decades of the 19th century were illustrious scions of the family". The name of Mukunda as one of the owners of the manuscript is suggestive of his becoming the descendant of Kaṇāda well-acquainted with *Navya-Nyāya* managed to keep the work of their predecessor in utmost purification guarding against all sorts of corruption and contamination.

For the purpose of editing the text of Kāṇādī on *Avayavacintāmaṇi* this manuscript (2109) has been accepted as the base material for construction of readings. Even in the first portion covering an area upto the explanation of the sixth definition of Reason attempts have been made to retain the readings of this manuscript as far as practicable. Variations of readings in other manuscripts and in the printed protion of B.I. Series have been shown as variants in the critical apparatus. A few instances of such variataions are shown below.:

1. B.I.-"*Nyāyajanyaśabdajñānaprayojya jñānasya*"

2109- "*Upanayajanyaśabda*" etc.

2. B.I. - "*na tu tādṛśānumityanatiriktaviṣayakatvaṁ*".

2109-- "*na tu tādṛśānumityanyūnānatirikta*" etc.

3. B.I. - "*na ca tasya ... jijñāsājanakavākyārthajñāna janakatvameva*"

4. BI. "*yatra ... Jijñāsādikameva na jātam*"

2109. "*Yatras ... Jijñāsādikameva janakameva na jātam*".

Editing of ancient Sanskrit texts never becomes absolutely final. Because, collection of materials is a continuous process. The present discovery of another copy of *Avayavamāthurī* in the Indian Musuem collection of Asiatic Society has been mentioned above. Who knows that other copies of *Avayavakāṇdī* will not be traced out in the days to come? Until and unless that happens this manuscripts will remain the only faithful representative of the full text of *Avayavaṭippaṇī* of Kaṇāda.

Soft Ware Approach in Teaching Sanskrit

Rajni Joshi

Teaching is an important activity among the activities of education. As the output of educational processes in terms of behaviour change in learner significantly affected by teaching effectiveness. In other words it can be said that only that teaching is effectiveness in which output (behaviour change) is maximum. As regards Sanskrit, which is the basic language among the Indian languages with uniqueness of content a distinctly different approach is required so as to make it sustainable and in keeping with its nature.

In this paper a software approach has been developed to make teaching of Sanskrit effective so that it can be acceptable and popular among the people. This software approach consists of the use of psychological and sociological view to render principles along with the use of audio-video aids, the content of Sanskrit whether it is Prose, Poetry, Grammar, Drama, Story, Recitation, Pronunciation, Writing, Creative writing, Translation etc. can be taught effectively. With the help of these behavioural science theories and principles the vague content of Sanskrit (as mentioned) above can be presented in the class rooms by various methods as per the nature of the content. Here, an attempt is made to develop a common model for effective teaching in Sanskrit.

A Model for Sanskrit Teaching

(Soft Ware Approach)

Meaning of the Model

"A preplanned interactive strategy for the class room of Sanskrit, based on well-structured behaviour changes in children with analysed content, implementation strategies along with audio-visual aids and feed back devices.

Component of the Model

(A) Focus

(B) Plan (Structure)

a) Plan-Analysis of Content

b) Plan-class room Instructional strategy

c) Plan-Evaluation strategy

(C) Implementation (Actual teaching)

(D) Evaluation

A. Focus means that the instructional objectives which are to be achieved are to be formulated. The teacher shall structure and restructure all the instructional objectives and also describe the expected behavioural changes in learner.

B. **Plan**-This component of the model includes planning at different stages. This planning is done before the teacher enters in the class-room.

1. Planning regarding content to be taught

(1) The analysis of content to be taught and the different elements of the content are logically arranged and follow the maxims such as:

Simple to complex,

Specific to general,

Concrete to abstract etc.

2. Planning regarding presentation of content

(II) Here the teacher shall plan about the presentative of content as per the analysis of content.

Here the strategies shall be decided about presentation or how the teacher will interact with his/her students in the class room.

3. Planning regarding presentation with the help of audio visual aids

Here the teacher plans about his lesson indicating how he can make his teaching intersting and commensurete with stipulated learning outcomes.

4. Planning regarding the evaluation strategies

To provide feed back to teachers and reinforcement and motivation to learner, the teacher decides as to when and where he should test the student achievement.

These two components are the activities before entering the class room.

(C) Implementation-Actual class room teaching

The component of this model explains the interactive process of class room during teaching (between teacher and taught) as per the planning (i,ii,iii). The teacher shall present his content schedule for the day according to analysis All the strategies decided at the planning stage, alongwith the hardware approach to make teaching effective shall be used by the teacher for 45/50/55 minutes, so that he/she can achieve the instructional objectives.

(D) Evaluation-After class room teaching

After completion of a unit or a topic or an element as per analysis of the content, a test prepared on the basis of evaluation strategies shall be administrated to provide needed feed back and reinforcement.

Syntactic and Semantic Devices in the *Aṣṭādhyāyī* of Pāṇini

S.D. Joshi

The modern methodologists are interested more in understanding devices or techniques employed in the *Aṣṭādhyāyī* (*A*) with regard to analysis of words and sentences. The present paper claims that the *A*. does not exclusively deal with formation of correct words but also deals with syntactic analysis of the sentences.

Pāṇini's grammar consists of three works:

(i) *A* 'body of rules', and the two supplementary texts

(ii) *Dhātupāṭha* 'a list of verbal bases' and

(iii) *Gaṇapāṭha* 'a list of nominal stems'

Excluding some open category of morphemes (*avyutpanna prātipadika*-s), we find three types of nominal derivatives analysed by Pāṇini in his work[1] cover the primary derivatives which are called *kṛdanta*-s ending in a *kṛt* (primary) suffix and which are derived from verbal bases (*dhāoh*)[2] covers the secondary derivatives which are called *tadhitānla* ending in a *taddhita* suffix[3] and which are derived from nominal stems[4]. Pāṇini[5] covers *samāsa* derivates which result from the combination of two or more semantically/syntactically connected case-inflected words[6] specifically assigns the designation *prātipadika* to these three above mentioned categories. The grammatical operation caused by the designation *prātipadika* is the addition of case-endings

1. *Aṣṭādhyāyī*, 3.1.93; 3.4.176
2. *Ibid*. 3.1.91
3. *Ibid*. 4.1.76-5.4.160
4. *Ibid*. 4.1.1
5. *Ibid*. 2.1.5; 2.2.38
6. *Ibid*. 2.1.1, 2.2.29

after the nominal stems by Paṇini[1].Thus these three categories are output of derivational process. From the nominal units, by formulating the rules of substitution (*ādeśa*), augmentation (*āgama*), accentuation (*svara*), deletion (*lopa*), internal *sandhi* rules etc. Pāṇini's *A*.generates a limitless number of correct words in specific syntactic or textual meanings.

According to the present text of the *A Kāraka* or syntactic relations are formally marked by three elements: (i) by underlying *L*-element[2] (ii) by the *kṛt* suffixes[3] and (iii) by inflectional case endings[4] which represent surface elements.

The ten *lakāra*-s which are considered to be the underlying elements by the *A* are marked with *kāraka* relations, and the categories of tenses and moods. *The L*-element represents the ten symbols *LAṬ*[5] *IIT*[6] etc. In these ten suffixes, the common underlying element *L*-denotes the syntactic relations *kartṛ and Karman* which determine the active and passive constructions. The vowels *A* (in *LAṬ*), *I* (in *LIṬ*) etc. are connected with the categories of tenses and moods. The common symbol *L*-is considered to be *sthānin* 'original form' which is replaced by the personal endings *ti, tas, anti,* etc.[7]3.4.78

In the case of finite verb derivation Pāṇini does not phrase as *kaṛkarmabhāveṣu tiṅ*[8] 'the personal endings called *tiṅ* express the sense *kartṛ* 'agent', *karman* 'grammatical object, and *bhāva* 'state', but he prefers to state that the underlying *L*-elements denote these syntactic relations, because according to Pāṇini the active and passive constructions have the same underlying relations[9]

The *L*-element is introduced by Pāṇini without the requirement of the presence of any case-inflected forms. The *I*-elements to which

1. Paṇini 14.1.2.
2. *Ibid.* 3.4.69
3. *Ibid.* 3.4.67-76
4. *Ibid.* 2.3.1-2.3.7
5. *Ibid.* 3.2.123
6. *Ibid.* 3.2.115
7. *Ibid.*
8. *Ibid.* 3.4.69
9. Joshi and Roodbergen 1969: f.n.34

kāraka-functions are assigned is formally equipped to decide the status of *abhihita* 'expressed'or *anabhihita* 'not expressed' *kāraka*- functions. On the decision of these *L*- functions assigned to the *L*-element, the decision of *sāmānādhikaraṇya* 'coreference' or 'congruity' and the selection of case endings for nominal stem is dependent[1].

The term *kāraka* is not defined by Pāṇini. But it is used as the locative meaning-condition[2]. It refers to the items which accomplish an act. The six *kāraka*-s defined by Pāṇini are typically syntactic. These *kāraka*- categories are connected with *vibhakti*-s (*Sup* or *tiṅ*) and *kṛt* suffixes. Pāṇini establishes link between grammatical notions and non-linguistic reality in the definition of *kāraka*-s. That is to say, Pāṇini is obliged to establish the relation between the semantic facts(i.e. various roles played by the nominal or verbal expressions) and traditional grammatical notions like *kartṛ, karman, karaṇa* etc. The *apādāna kāraka* is linked with the point from which somebody/something departs or moves away[3]. The *sampradāna kāraka* is linked with role of receiving through the grammatical object[4]. The *karaṇa kāraka* is linked with the role 'as most effective tool or instrument' used by agent[5]. The *adhikaraṇa kāraka* is linked with the role of location[6]. The *karma kāraka* is linked with the thing most affected or considered to be main goal of an action undertaken by the agent[7]. The *kartṛ kāraka* is linked with the role of an independently carrying out an action[8].

We find two types of meta language in the *Aṣṭādhyāyī*. The meta-linguistic statements (*upadeśa or śāstrīya* term) deal with the structural aspects of the langauge. The *kāraka* definitions are phrased in the form of the statements in the object language. These semantic metalinguistic statements are considered to be a device to assign interpretation to the linguistic structure which enables a speaker to

1. Joshi and Roodbergen 1980,XIV
2. Paṇini, 1.4.23
3. *Ibid.*, 1.4.24
4. *Ibid.*, 1.4.32
5. *Ibid.*, 1.4.42
6. *Ibid.*, 1.4.45
7. *Ibid.*, 1.4.49
8. *Ibid.* 1.4.54; For this correspondence, See the scheme given (Joshi and Roodbergen 1975: VI-XVI).

understand a linguistic utterance or a sentence. The semantic metalinguistic rules provide the concept or categories like *svatantra* 'independent'[1], *'īpsitatama'* 'the object most affected by the action of agent'[2], *karaṇa* 'most effective tool'[3]. Through this device relation between syntactic notions like *kartṛ, karman* and *karaṇa,* etc. is established. Through these meta- linguistic statements of *kāraka* definitions the grammatical notions like *kartṛ, karman or karaṇa* is universalised.

Let us examine some sentences that illustrate the possible correspondence between the syntactic relations and semantic roles.

(i) *sthālyām pacati* 'he cooks in a vessel'

ii) *sthālī pacati* 'a vessel cooks'

iii) *sthālyā pacati* ' (he) cooks with a vessel'

Here the word *sthālī* is presented in three different surface forms because *sthalī* plays three different roles. Sometimes the same semantic role like *īpsitatama* has been assigned to different *kāraka*-names *karman/karaṇa* and we get *akṣair/akṣṣān dīvyati* 'he plays dice'[4].

Here we find that all these statements are independently derived and the transformational grammatical approach is not adopted. Each sentence is derived independently. No *kāraka* 'syntactic function' is transformed into the other.

Pāṇini defines the term *vibhakti* in the sense of case[5] endings added after a nominal stem and personal endings added after verbal bases. The term is applied to the *taddhita* suffixes also added after pronouns in the ablative, or in the locative[6]. These *taddhita* suffixes have no *kāraka*-function to denote. The *vibhakti* designation is applied always to the surface elements. The *vibhakti* endings or case-suffixes (*Sup.*) are further divided into *upapadavibhaktis* and *kārakavibhakti*-s. The case-endings have also been prescibed through other means than

1. *Ibid.,* 1.4.54
2. *Ibid.,* 1.4.49
3. *Ibid.,* 1.4.42
4. Joshi and Roodbergen 1975, XIV.
5. *Aṣṭādhyāyī,* 1.4.104
6. *Ibid.,* 2.3.5

through *kāraka* designations. The case-endings which are dependent on the presence of governing word(*upapada*) are called *upapadavibhakti*-s. For instance, in *māsam adhīte* 'he studies for a full north', the causative case ending after *māsa* is independently prescribed by Pāṇini[1] and not through *kāraka* lable *karman*[2]. Therefore, passivization *māsaḥ adhīyate* 'month is studied', is not allowed. These *upapadavibhakti*-s are governed by directional words (*dikśabda*) adjective, post positions words (*karmapravacanīya*), indeclinables etc. Those *upapadavibhaktis* are dealt with by rules put in the section[3].

In the *samāsa* section *kāraka* names have been avoided but *vibhakti* names are used to indicate grammatical relations between the constituents of cps. like *dvitīyā*[4], *tṛtīyā*[5], *caturthī*[6], *pañcamī*[7], saṣthi[8] *saptamī*[9] or the general word *Sup. 'case-inflected form'*[10] and *supā* with a case-inflected form'. Only the *kāraka* function of the cp-constituents is referred to when they enter into cp-formation with *kṛt* derivatives[11]. The designation *samāsa* applies to the formal combination of two case-inflected words syntactically connected[12].

It has been already pointed out that the derivational procedure followed in the *kṛt* section maintains that the *kṛt* suffixes denote syntactic functions *kartṛ*' agent', *karman*''object affected by the action', *karaṇa 'tool' etc.* On the otherhand, the *samāsa* and *taddhita* sections come under the heading *samartha*[13] 'conveying the same meaning'[14]. Pāṇini[15] maintain that the derivational procedure adopted in the case

1. *Ibid.*, 2.3.2
2. *Ibid.*, 2.3.4-73. See Joshi and Roodbergen 2000, p. 102-105
3. *Aṣṭādhyāyī*, 2.1.24
4. *Ibid.*, 2.3.2
5. *Ibid.*, 2.1.30
6. *Ibid.*, 2.1.36
7. *Ibid.*, 2.1.37
8. *Ibid.*, 2.2.8
9. *Ibid.*, 2.2.40
10. *Ibid.*, 2.1.2
11. *Ibid.*, 2.1.32, 2.13-16
12. *Ibid.*, 2.1 1,2 and 4
13. *Ibid.*, 2.1.1, 4.1.82
14. Joshi and Roodbergen 1996, 1-2
15. *Aṣṭādhyāyī*, 1.1.4; 2.1.1

of cps. is word-integration[1], that is,the integration of fully inflected words into one word-integration, that is, the integration of fully inflected words into one word. As far as cp-formation is concerned Pāṇini[2] maintains that both the non-integrated word group and the newly derived, integrated word are regarded as meaning equivalents[3]. For instance, the word group *rājapuruṣaḥ* 'royal person' and non-integrated wordgroup *rajñaḥ purusah* convey the same meaning. In the Pāṇinian system, the technical constituent analysis of the integrated wordgroup *rajapuruṣa* is (*rājan+Nas*)+ (*puruṣ*a=*su*)+*sU* which shows underlying syntactic relationship between the two parts to be integrated. Thus the cp.*rājpuruṣaḥ* is derived from an underlying from *rājñaḥ puruṣaḥ*. In this way cp-formation is the process of integration applied to a combination of case-inflected words. The deletion of the case endings takes place by a rule[4]. From some rules[5], we know the *samāsa* designation applies to the formal junction of two case-inflected words[6]. In this way, syntax is introduced in the cp-formation.

According to the traditional view in the *taddhita* derivation, syntax is introduced on the basis of pronominal forms *tena*[7], *tad*, *tasya*[8], *tasmai*[9], *tataḥ*[10], *tatra*[11]. The words *tena*, *tasya*, according to the traditional view, implies that the concerned *taddhita* suffixes are added after a case-inflected word represented by the pronominal forms *tena*, *tasya*, etc. Subsequently these case-endings are deleted by a rule[12].

1. *Ibid.*, 2.1.1, 4.1.82
2. Joshi and Roodbergen 1996, 1-2
3. *Aṣṭādhyāyī*, 2.4.70
4. *Ibid.*, 2.1.1; 2.1.4
5. Roodbergen 1974
6. *Aṣṭādhyāyī*, 4.2.1, 68; 5.1.79 etc.
7. *Ibid.*, 4.2.52, 57; 5.1.94 etc.
8. *Ibid.*, 4.1.92; 4.3.37, 134 etc.
9. *Ibid.*, 5.1.5, 101
10. *Ibid.*, 4.3.74
11. *Ibid.*, 4.3.35, 53; 4.4.69 etc.
12. *Ibid.*, 2.4.71

In the traditional view, meanings like *apatyam* 'descendant'[1], *raktam* 'coloured' by[2], *nirvṛttam* 'produced'/completed[3], *addhñe* 'recites'[4], *carati* 'moves'[5] are assigned to the *taddhita* suffixes which are clearly lexical meanings. Thus, according to the tradition known to *SK*[6], the derivation of *taddhita* nouns starts from the *pada*-s 'case- inflected words'. The difference in *taddhita* derivation and cp-derivation is that in the cp-formation we find at least two lexical bases like *rājan* and *puruṣa* which are connected with each other through gentitive relation.[7] In the *tadhita* derivation wheel are built on one lexical item it is hard to believe that the gentitive relation holds between the *prātipadika*-s and the *taddhita* suffixes.

The basic question is whether *taddhita* words are derived from an underlying syntactic relation or not. The traditional position known to later grammarians maintains that the *taddhita* suffixes are added after the case- inflected words[8]. In this connection two section headings, namely, *dhātoḥ* 'after a verbal base' [9](which is applicable in connection with the personal endings (*tiṅ* and *kṛt* suffixes) and *ṅyāpprātipadikāt*[10] which states that the following suffixes are added after a nominal stem and after a feminine stem ending in *ṇī* and *āp* are important. The section heading[11] is valid for the suffixes prescribed in fourth and fifth chapters of the *A*. Thus Pāṇini[12] maintains that the *taddhita* words are lexically derived without involving a syntactic relation between a nominal stem and the *taddhita* suffixes added to it[13].

1. *Ibid.*, 4.1.93
2. *Ibid.*, 2.1
3. *Ibid.*, 4.2.68
4. *Ibid.*, 4.2.59
5. *Ibid.*, 4.4.8
6. *Siddhānta Kaumudī*, 1088.
7. *Aṣṭādhyāyī*, 2.2.,
8. *Siddhānta Kaumudī*, 1088.
9. *Aṣṭādhyāyī*, 3.1.91,
10. *Ibid.*, 4.1.1
11. *Ibid.*, 4.1.1
12. *Ibid.*, 4.1.1
13. *Ibid.*, 4.1.76

The other governing rule (*adhikāra*) *samarthānām prathamād vā*[1] states that the following *taddhita* suffixes are preferably added after the first nominal stem. The example is *tasyāpatyam*[2] 'his descendant'. The construction between the preceding three *sūtra*-s is *samarthānām prathamāt prātipadikāt tasyāpatyam* continued from (the *taddhita* suffix *aṅ* is added) after the first nominal stem(in the phrase *tasyāpatyam*)[3] in the sense of 'his descendant'. In the phrase *tasyāpatyam* the first *prātipadika* is *tad*. This *tad* stands for any variable nominal sem like *upagu,daśaratha*, etc. Pāṇini establishes meaning- equivalence between, *taddhita*-formation *aupāgava*, 'descendant of *Upagu*', *dāśarathiḥ* ' descendant of Daśaratha', and the corresponding lexical statement *tasya* (i.e. *upagoḥ, daśarathasya*) *apatyam*[4].

Pāṇini provides some information about the nature of cp.by two section heading rules[5]. From these two *adhikāra*-s we know that the designation *samāsa* applies to the combination of two case- inflected words. Similarly to indicate that the denominative suffixes are added after the case-inflected words[6] Pāṇini specifically mentions the condition '*supaḥ*' after inflected form'. But we do not find the condition *supaḥ* after a case-inflected word' in the *taddhita* section. Instead of *supaḥ* we find the section heading *prātipadikāt*[7] 'after a nominal stem'. This provides information that *taddhita*- foramtion conveys one single meaning without case ending being added to a stem of the *taddhita* suffix concerned. That is to say we do'not find any case ending to show any syntactic relation between a stem and the *taddhita* suffixes. Instead of saying, *sasthyantāt, tṛtīyāntāt prātipadikāt* after genitive case-inflected stem' after instrumental case-inflected stem, etc. the *KV* simply says *Prātipadikāt*[8].

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1. *Ibid.*, 4.1.82
2. *Ibid.*, 4.1.92
3. *Ibid.*, 4.1.83
4. *Ibid.*, 4.1.82
5. *Ibid.*, 2.1.2 and 2.1.4
6. *Ibid.*, 3.1.81,21
7. *Ibid.*, 4.1.1
8. *Ibid.*, 4.1.95; 4.1.99 etc.

In the cp.*rājapuruṣaḥ* 'royal-man' since the first member ends in the case ending *Nas*, it is called *pada*[1]. Therefore,detection of *n* of *rājan* takes place[2]. Similarly, in the form *bhavadīya* 'belonging to your honour'[3] *t* of *bhavat* is changed into *d*[4] due to the *pada* designation applied to the stem *bhavat*. But for this phonological change it is not necessary to derive the word *bhavadīya* from the genitive case inflected from *bhavataḥ* where the genitive case ending *Nas* could be deleted[5]. We can have the *pada*-designation[6] which prescribes this designation before the suffixes *su* etc. (indculding *taddhita* suffixes) except before strong endings (*sarvanāmasthāna). As explained by the KV* the term *svādi*[7] stands for the suffixes prescribed Pāṇini[8]. In fact the *KV* offers the examples *rājatā* 'kingship' and *rājatvam* 'kingship'[9] to delete *n* of *rājan*[10] due to the *pada* designation[11]. From what is stated above it is not required that the *taddhita* derivations have internal syntactic structure[12] but probably it means that a word capable of conveying the genitive or instrumental meaning occurring in formally corresponding meaning phrases. It does not state *ṣaṣthyantāt* 'after a stem ending in the sixth case termination' or *trtīyāntāt* 'after a stem ending in the third case termination' as it does in the case of rules dealing with cp.-formation. These rules state *dytāyāntam subantam* 'a case-inflected word ending in the second case termination'[13] and *tṛtīyāntam subantam* a case-inflected word ending in the third case termination[14] etc. just as we need in the case of cp-formations. In the case of *taddhita*-derivations, which are built upon one lexical item, the assumption of the

1. *Ibid.*, 1.4.14
2. *Ibid.*, 8.2.7
3. *Ibid.*, 4.2.115
4. *Ibid.*, 8.2.39
5. *Ibid.*, 2.4.71
6. *Ibid.*, 1.4.17
7. *Ibid.*, 4.1.17
8. *Ibid.*, 4.1.2 to 5.4.160
9. *Ibid.*, 1.4.17
10. *Ibid.*, 8.2.7
11. *Ibid.*, 1.4.17
12. The *KV* uses the words *ṣaṣthi samarthāt* (P.4.192), *trtyāsmarthāt (P.4.21), etc.*
13. *Ibid.*, 2.1.24
14. *Ibid.*, 2.1.30

syntactic structure on the basis of forms *tena*[1], [2]*tasya*[3], *tatra*[4] etc. used in the *taddhita* rules is wrong. Moreover, for purposes of derivation this assumption is superfluous. We can easily do away with the addition and subsequent deletion of the case terminations and still we can easily derive the desired forms For *taddhita* derivations what is needed is a list of *Taddhita* suffixes, specific nominal stems and the phonological and morphological rules toderive complex nominal stems called *Taddhita* forms. The words *tasya, tena* , *tatra* above referred to do not specify or do not formulate any theory of syntactic structure. The words *tasya, tena, tatra* can not be equated with the case names *ṣaṣṭhī, tṛtīyā or saptamī* which stand for case suffixes and personal endings[5] and they can be interpreted to mean a word ending in that suffix[6]. In fact whenever the *taddhita* suffixes are added after the case inflected words, the *sūtrakāra* specifically mentions *pañcamyāḥ*[7] 'after a stem ending in the ablative suffix', *saptamyāḥ* 'after a stem ending in the locative, suffixes'[8], *'after a stem eiding in the locatve suffix'*[9] *'after a stem ending in the ablative suffix'*, *saptamyāḥ saptamīpañcamīprathamābhyaḥ*, 'after a stem ending in the locative, ablative and nominative case suffixes', *supaḥ*[10] 'after case inflected word'. All these rules prescribe the *svārthika* suffixes which do not denote any specific referential meaning. That is to say, they refer to the same entity which is referred to by their respective stems, although they may indicate the special aspect of the stem meanings. For instance, the diminutive suffix kan[11] in *aśvaka* expresses smallness in size as in *aśvakaḥ* a small horse.

1. *Ibid.*, 4.2.1
2. *Ibid.*, 4.2.68
3. *Ibid.*, 4.1.92, 4.3.120
4. *Ibid.*, 4.3.24, 43,53
5. *Ibid.*, 1.4.114
6. *PN*, Pb. 23
7. *Aṣṭhyāyī*, 5.3.7
8. *Ibid.*, 5.3.10
9. *Ibid.*, 5.3.27
10. *Ibid.*, 5.3.68
11. *Ibid.*, 5.3.85

The *KV*[1] does not give any illustration for the detection of case-endings while adding the *taddhita* suffixes to them. But according to the tradition known to *SK*, the *traddhita* suffixes are added to case inflected stems. The *SK*[2] interprets *tasyāpatyam*[3] as 'the suffix *aṇ* is added after a stem ending in the sixth case. According to case inflected stem and in the derivation the case endings are detected[4]. In this view the syntactic relation shown by case inflected stems is relevant to *taddhita* derivatives. Let us take the example to explain the view adopted by the *SK*. In this view the form *vaiyākaraṇaḥ* is formed as follows:

(*vyākaraṇa+aṇ*[5]

vyākaraṇa +O+a[6]

vaiyākaraṇa +a[7]

vaiyākaraṇ +a[8]

vailyākaraṇa

It is clear from this derivational procedure accepted by the *SK* that the *taddhita* suffix *aṇ* is added after the case inflected stem (*vyākaraṇa*+am). One may name this view as the syntactic view. But this view does not explain how the case ending *am* is connected with suffix *aṇ* which does not denote the sense of action. Futher, it is not clear what happens to the verb form *adhīte* which appears in the meaning parahrase[9] but does not appear in the surface form *vaiyākaraṇaū* 'grammarian'. This syntactic view does not appear to be accepted by the *sūtrakāra*. The present text of the A adopts two different approaches 'syntactic' and 'lexical'. The first for the *kṛt* derivation and the second for the *taddhita* derivation. I present the following illustrations to explain the difference between the 'lexical

1. *Ibid.*, 10.4.7
2. *S.K.* 1.4.17
3. *Aṣṭādhyāyī*, 4.1.92
4. *Ibid.*, 2.4.71
5. *Ibid.*, 4.2.59
6. *Ibid.*, 1.4.71
7. *Ibid.*, 7.3.3
8. *Ibid.*, 6.4.48
9. *Ibid.*, 4.2.59

approach' adhered to explaining *taddhita* derivations and 'syntactic approach' adhered to explaining *kṛt* derivations. We have the following four words: *vaitanika (taddhita), vetanajīvin (kṛdanta), śabdika tāddkī śabdakāra (kṛdanta). The taddhita* word *vaitanika* is derived as follows:

vetana +ṭhak[1]

vetana +ika[2]

Vaitana+ika[3]

vaitan + ika[4]

vaitanika.'who lives on wages'.

This *taddhita* word *vaitanika* is lexically equivalent to its semantic praraphrase *vetanena jīvati*[5] 'One who lives on wages.' In this derivation the instrumental case suffix ṭā, nor the verbal form *jīvati* appear in the derivational procedure. The reasoning 'lives on/by' is lexicalby derived by the procedure of *vṛtti* 'integration of elements which give rise to additional sense not denoted by its constituent elements'.

The *kṛdanta* from *vetanjīvin* is derived as follows:

(vetana+ṭā+jīv) +Ṇinl[6]

*(vetana+*0*+jīv) +in*[7]

vetanajīvin 'who lives on /by wages.'

In this derivation the instruemental suffix *ṭā* is deleted by Pāṇini's rule[8]. The verbal base *jīv* appears in the surface form. The *kṛt* suffix denotes the sense 'agent'[9]. Let us take one more example *śābdika (taddhita) and śabdakāra (kṛdanta). The taddhita* word *śābdika* is derived as follows:

śabda+ ṭhak[10]

1. *Ibid.*, 4.2.72
2. *Ibid.*, 7.3.50
3. *Ibid.*, 7.2.117
4. *Ibid.*, 6.4.48
5. *Ibid.*, 4.4.12
6. *Ibid.*, 3.2.78
7. *Ibid.*, 2.4.71
8. *Ibid.*, 2.4.71
9. *Ibid.*, 3.4.67
10. *Ibid.*, 4.4.34

śabda+ika[1]

śābda+ika[2]

śābd +ika[3]

śābdika 'who makes words'.

This is semantically or lexically equivalent to *śabdaṁ karoti* he makes words[4]. The accusative ending *am,* the verbal base *kṛ* and the agentive sense do not appear in the surface form.

The *kṛdanta* form *śadbakāra is derived as follow:*

(*śabda+am+kṛ*) +*AṆ*[5]

(*śabda* +*kṛ+a*[6]

śabdakāra + *a*[7]

śabdakāra 'who makes words'.

In this derivation, the case ending *am* which denotes syntactic relation *'karman'*, the stem, *śabda* the agentive sense denoted by the *kṛt* suffix *aṇ*[8] appear in the surface form *śabdakāra*. The words *vaitanika* and *vetanajīvin* are synonymous and *śābdika* and *śabdakāra* are synonymous expressions. But in the case of *taddhita* derivaties, lexical appraoch (*vṛtti*) has been adopted while in the *kṛdanta* derivation syntactic approach has been adopted.

The method adopted by the *sūtrakāra* in arranging the *taddhita* section is very ingeneous. These *taddhita* rules are divided into two broad sections: *arthādhādhikāras* section headings dealing with meaning and *pratyayāhidkāra* section headings dealing with suffixes. The suffix *aṇ* introduced by the *pratyayādhikāra*[9] denotes as many as 50 different meanings[10],

1. *Ibid.*, 7.3.50
2. *Ibid.*, 7.2.117
3. *Ibid.*, 6.4.128
4. *Ibid.*, 4.4.34
5. *Ibid.*, 3.2.1.23
6. *Ibid.*, 2.4.71
7. *Ibid.*, 7.2.115
8. *Ibid.*, 3.4.67
9. *Ibid.*, 4.1.83
10. Bhate, 1989 : P. 73

Tasyāpatyam[1] 'his descendent' *tena raktam*[2]' coloured by it', *tatra jātaḥ*[3] 'produced there', *tasyedam*[4] 'this belongs to him'. All these different meanings share one thing in common, namely, the suffix *aṆ*. In the *pratyayādhikāra*-s we find that *Paṇini* has arragnged rules in such a way as to bring together words ending in the same suffix *aṇ* though they denote different meanings, like *apatyam* 'descendent', *raktam* 'coloured' etc.as shown above. The *arthādhikāra*-s on the other hand are arranged in such a way that one and the same meaning is denoted by the defferent suffixes. For instance, possesive sense phrased as *tad asya asti asmin*[5] 'that belongs to this' or 'that exists in this' called as *matvarthādhikāra* section deaing with 'possessive sense' covers the different suffixes like *laC*[6], *ilaC*[7] *śa* and *na*[8], *vinI*[9], *uraC*[10], *valaC*[11], *gminI*[12]. Thus we find that in the arrangement of *taddhita* section we have a double principle of classification based on the consideration of suffixes and meaning thereof. The *pratyayādhikāra*-s deal with grammatical statements of derivation whereas the *arthāhikāra-s* deal with grammatical statements of derivation whereas the *arthādhikāra*-s represent the connection between lexical meaning and the grammatical derivation of *taddhita* words.

Thus the *taddhita* section adopts the technique of describing meanings of the secondary nouns which are decomposable into similar features like *tasyāpatyam*[13] 'his descendant'*tasyedam*[14] 'this belongs to him', *tasya samūhaḥ*[15] 'its collection',

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1. *Aṣṭādhyāyī*, 4.1.92
2. *Ibid.*, 4.2.1
3. *Ibid.*, 4.3.25
4. *Ibid.*, 4.3.20
5. *Ibid.*, 5.9.4
6. *Ibid.*, 5.2.96
7. *Ibid.*, 5.2.99
8. *Ibid.*, 5.2.100
9. *Ibid.*, 5.2.102
10. *Ibid.*, 5.2.106
11. *Ibid.*, 5.2.112
12. *Ibid.*, 5.2.124
13. *Ibid.*, 4.1.92
14. *Ibid.*, 4.3.120
15. *Ibid.*, 4.3.37

Tasya vikāraḥ[1] 'product thereof'. *so'sya nivāsaḥ*[2] 'that is his residence', *tatra jātaḥ*[3] 'produced there', *tena proktam*[4] 'promulgated by him', occupations of society[5] which is based specially on theverbal forms in the meaning paraphrases, measurements[6], possessive sense[7] Bhte (1989:50-69)

The ascription of such meanings to words is typically carried out where meanings are treated as common shared units associated with *taddhita* derivatives. The *taddhita* rules deal with both grammatical derivation and the lexical information associated with the derived words. The *sūtrakāra* claims that the common meanings ascribed to *taddhita* words by the *arthādhikāras* deal with meaning paraphrases without investigating syntactic structure between a stem and the *taddhita* suffixes.

These *arthādhikāra*-s which include variables like *tasya, tena, tatra, tataḥ* etc. are phrased in the metalanguage of semantics which describe the object language. Apparently, the metalinguistic *adhikāra, tasyāpatyam* 'his descendant' applies to a large number of words derived from the name of the ancestor (patronymic and metronomic names). Further the extra meanings are also incorporated in the same *adhikāra* by the readjustment rules like *gotre*[8] 'in the sense of second generation junior descendant', '*yūni*[9] 'in the sense of third generation junior descendent,' *āṅgirase*[10] 'in the sense of specific descendants born in the *Aṅgiraras* clan. In the *adhikāra 'tad asyāstyasmin*[11] 'belongs to this, exist in this' which deals with possessive nouns *Pāṇini* notes specific meanings *ahataprаśamsayoḥ*[12] to indicate possessive noun, *rūpya* desig-

1. *Ibid.*, 4.3.134
2. *Ibid.*, 4.3.89
3. *Ibid.*, 4.3.25
4. *Ibid.*, 4.3.101
5. *Ibid.*, 4.4.2-28
6. *Ibid.*, 5.1.57-5.2
7. *Ibid.*, 5.2.94-140; Asso Bhate, 1989: 50-69
8. *Aṣṭādhyāyī*, 4.1.98
9. *Ibid.*, 4.1.94
10. *Ibid.*, 4.1.107
11. *Ibid.*, 5.2.94
12. *Ibid.*, 5.2.120

nates a 'punched coin' or 'praise' Pāṇini[1] uses the speicific term *bahubhāṣiṇi* to indicate a specialised sense of possessive nouns *vācālaḥ* and *vācāṭaḥ* 'a garrulous person'[2] derives the possessive noun *danturaḥ* in the sense of having 'prominent teeth'.

In brief *arthādhikāra-s* phrased in metalinguistic terms present the economical method of description of meaning which is shared by many words coming under that *arthādhikāra*. This metalanguage of semantics presented in the *arthādhikāra*-s generate dictionary or lexicon, just as grammatical statement (*pratyayādhikāra)* generate words having phonological forms. In the *taddhita* section we see that the grammatical statements (*pratyayādhikāra)* and meaning statement (*arthādhikāra)* are always interdependent. These *arthādhikāra*-s are meatalinguistic statements apparently distinguishable from the statements in the object language.

***Samartha* and *Kāraka* approaches**

The word *samartha* has been used in *Aṣṭādhyāyī*[3] which deals with cp formation and in elsewhere[4] deals with the *taddhita* formations. The *samāsa* section deals with the process of integration of two fully finished words (*pada*-s) into one, while *taddhita* formations derived one integrated word from nonintegrated elements, namely, stems(*pratipadika*-s) and suffixes (*taddhita*-s). In both, the integrated words have corresponding unintegrated semantic paraphrases which are regarded as meaning equivalents. For instance, the cp form *rājapuruṣaḥ* 'royal officer' and corresponding uncompounded word group *rājñaḥ puruṣaḥ* 'king's man' are considered to be meaning-equivalent (*samartha*). In the case of *taddhita* formation the integrated form *aupagavaḥ* has corresponding meaning analysis *upagor apatyam* 'descendant of upagu 'provided by the *arthādhikāra tasyāpatam*[5] where the variable *tasya* stands for *upagoh*. The term *vṛtti* which is used with reference to both these formations means process of integration of

1. *Ibid.,* 5.2.125
2. *Ibid.,* 5.2.106
3. *Ibid.,* 2.1.11
4. *Ibid.,* 4.1.82
5. *Ibid.,* 4.1.92

non-integrated elements which convey the additional meaning not directly denoted by the elements to be integrated.

In the case of cp formation we find that cp constituents are provided with syntactic link i.e. case endings which are deleted by a rule[1]. These syntactic endings may denote *kāraka* relation or *śeṣa* relation between two nouns or other grammatical meanings conveyed by the *upapadavibhakti*-s[2]. Thus cps have corresponding independently usable constituent words which are treated as syntactically and semantically equivalent of a cp form.

In the *taddhita* formation no syntactic relations are attributed to the contribution of stem and suffixes but they are provided by the lexical statement (*arthādhikāra*-s). The *taddhita* rules show that grammatical statements (*pratyayādhikāra*-s) and meaning statement are interdependent. The *sūtrakāra* includes within the domain of grammar reference to lexical information in an abstract way through the metalinguistic statements of *arthādhikāra*-s. In the case of *taddhita* derivatives there is no formally nearest wordgroup conveying the same meaning but it is based on grammatical and lexical statements which show lexicon is part of grammar. In the case of *taddhita* derivation there is no internal syntax. The *kāraka* system deals with syntactic analysis of sentence. The *kāraka* rules determine how the words (*pada*-s)are related to the other words (*pada*-s) and determine how the sentence is to be understood syntactically. In the word *rathena* 'by means of chariot' the suffix[3] denotes the *karaṇa kāraka* 'most effective means'. In the word *gacchati 'he goes'* the *undrlyings* element denotes the sense of *kartṛkāraka* 'agent' and the *tṛa* suffix in *prājitṛ* (nominative singular *prājitā* 'a charioteer') denotes the sense of agent[4]. *Sāmānādhikāraṇya* 'syntactic agreement' between the *prājitṛ* 'a charioteer' and *gacchati* 'he goes' determines the morphology of case and personal endings. In this way the *kāraka* relations determine the structure of sentences. The rules on syntax (*kāraka*-s) generate the relations in abstract form or in the deep form of the deep structures. When the

1. *Ibid.*, 2.4.71
2. Joshi and Roodbrgen 2000:102-105
3. *Aṣṭādhyāyī*, 4.1.2; 7.1.12
4. *Ibid.*, 3.1.133

abstract form or deep structure is put in the surface form of concrete linguistic items it becomes the surface structure having the shape of concrete speech unit since *kāraka* relations are expressed by the finished words (*pada*-s) themselves[1] the structure of the sentence does not lie beyond the structure of finished words.

Resume: The *taddhita* words are derived from the given nominal bases (*prātipadika*-s). These forms are semantically described by the metalinguistic statements (*arthādhikāra*-s) which deal with recurrent patterns of semantic structure like *tasyāpatyam*[2] 'his descendant'. The words *tasya, tena, tatra* occurring in the *arthādhikāra* present the syntax of the semantic metalanguage. These *taddhita* words have no internal syntax. This section shows the relation between grammar and lexicon by two different types of *adhikāra*-s 'meaning statements *arthāchitra*-s' and *pratyayādhikāras* 'gramtical statements' without involving syntatic relationship.

The rules in the cp-section deal with word group between whose parts there is syntactic relation. These cp forms are derived from corresponding uncompounded word groups which are semantically/syntactically equivalants to cp forms.

kāraka rules deal with deep syntax which determines active-passive and *samānādhikaraṇa*- construction. The *kāraka* relations are denoted by the *kṛt* suffixes, personal endings (*tiṅ*) and case ending (*sup*). These relations determine the structure of a sentence on the basis underlying gramatical relations from which one can produce the ultimate form of a sentence, without specifying the surface form of it.

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Abbreviations:

A Aṣṭādhyāyī

cp(s) Compound (s)

KV kāśikāvṛtti

pb paribhāṣā

PN Paribhāṣenduśekhara

SK Siddhāntakaumudī

Sanskrit Contribution to Linguistics

Prof. A.Kamatchinathan

O. Introduction

Columbus discovered America. The history of mankind changed its course totally.

Sir William Jones discovered Sanskrit and it well altered, at a single stroke, the whole world of linguistic research.

Jones' discovery of Sanskrit and its genetic relationship with Indo-European languages led to a new renaissance in the Western world. A wave of enthusiasm swept across Europe. So much so that European scholars enthusiastically started the comparative study of Indo-European languages. Rask started and Grimm completed this comparative study so impressively that a sound law, namely 'Grimm's Law' was formulated for the first time in the history of linguistics. This may be graphically presented in the form of cycle thus :

Though path-breaking be this achievement, Grimm's law had to face several hurdles from many exceptions to this law. This is because both of them did not utilise Sanskrit; instead of that, restricted their comparative study only to the Indo-European languages, namely Greek, Latin and Germanic. Grimm was forced to satisfy himself by saying that they were all grammatical in origin. But once the sound law was approached from the point of Sanskrit, what were disturbing as exceptions turned out to be the cases of regular phenomena. The credit of using and proving several of irregular phonetic developments as the cases of most regular changes went to Grassmann. By using the distributional pattern of aspirated sounds in the successive Greek and Sanskrit syllables (aspirated sounds do not occur in the successive syllables in Greek and Sanskrit' PhVPhV→ PVhV Grassmann wiped out many exceptions to the Grimm's law and this law was called after him as Grassmann's law. Even after this were still some more

exceptions to these sound laws. Now came Verner and appeared another sound law called Verner's law. Verner used accents marked in Sanskrit and Greek and once again removed most of the exceptions. Enthralled by this unique achievements in the comparative study of sound changes a band of linguistic young Turks, Brugmann, Ostoff, Leiskien, in Germany, proclaimed that "sound laws take no exceptions" and consequently they were branded as Neogrammarians in Germany.

When sound laws in the Indo-European were discovered with the help of Sanskrit like the Newtonian law of gravitation and Darwin's law of natural selection in pure sciences. European intellectuals were attracted towards Sanskrit's unique antiquity, wonderful structure, crystalline perfection, copious literature of all branches, above all, its close European linguistic affinity which thrilled the imagination of European linguisticians and so mesmerised European Sanskritists that one Professor of Sanskrit namely A.W.Von Schlegal of Bonn University (1819) wrote: "I could do something towards establishing Sanskrit studies in Germany." With the governmental support he achieved his object.

A prerequisite to the comparative study of languages is the availability of descriptive grammars for the languages to be compared. But during those days, except Sanskrit, none of the languages, including the classical languages, Greek and Latin, had any grammar worth mentioning.

"Indo-European comparative grammar had (and has) at its service only one complete description of a language, the grammar of Pāṇini. For all other languages it had only the traditional grammars of Greek and Latin, woefully incomplete and unsystematic" (Bloomfield 1929:270).

When the Westerners had to prepare descriptive grammars for their languages, there was available only in Sanskrit, a full-fledged grammar as well as excellent phonetic treatises and elaborated commentaries on Sanskrit grammars. The grammar is none other than the *Ashṭādhyāī* of Pāṇini and phonetic treatises are *Śikṣā*-s and *Prātiśākya*-s. With the help of these Sanskit grammatical works the Western linguists introduced a new branch of linguistics, namely

Descriptive Linguistics the avowed purpose of which was to prepare synchronic grammars for the natural languages. In their condition of linguistic principles of Descriptive linguistics the Westerners freely and abundantly used Sanskrit grammars as role model along with Sanskrit grammatical te... ques and their grammatical categories and concepts. The impact of Sanskrit grammatical works on the Modern linguistics is so deep and elaborate that all branches of Descriptive linguistics namely phonetics, phonology, grammar, semantics, etc., are largely based on Sanskrit works. As a result of this, Westerners acquired a thorough knowledge of the phonological and grammatical structures of Greek, Latin and other Indo-European languages.

To start with, we have to understand the basic differences between the Western and Sanskrit concepts of linguistic study. The linguistic study is called grammatical study in the West but it is called *Vyākaraṇa* in Sanskrit. There is a sharp conceptual difference between these two terminologies.

The words grammer, grammatical , are all derived ultimately from the Greek 'grammata'. This means 'letters' (alphabets) in Greek. The name of the first Greek grammar is called *'Techine grammatike'* which means the 'skill of reading and writing'. On the contrary, *Vyākaraṇa* in Sanskrit means 'separation analysis' that is what is the aim of the linguistic study of any human language.

1. Phonetics and Phonology

Phonetics in linguistics is articulatory phonetics which is a significant contribution made to linguistics by the Sanskrit phonetic treatises like the *Prātiśākhya* and *Śikshā*-s during 1000-800 B.C. when all other peoples including the Greeks either had made no advances in this direction or were only the most hopeless jumblers. The Sanskrit phonetic treatises possess a minute and detailed analyses and descriptions of speech sounds. Using only articulatory factors they have left for linguistics a good description of the sounds of a natural language. Classification of articulatory organs, their function, sound production, classification of sounds into various categories, description of suprasegmental features like accent, tone etc. are all based on the Sanskrit works.

The correct diagnosis of the glottal activity in voicing is rightly regarded as one of the phonetic triumphs of the ancient Sanskrit scholars. The phonetic phenomenon *'Sandhi'* is a signal contribution of Sanskrit to the linguistic phonetics. It is a universally acknowledged technical term in linguistic phonetics. The phonetics of word and morpheme juncture (external/internal), juncture features accosiated with initiality and finality in the breath group, vowel length and syllable quantity, tone, three pitches (*udātta*(/)*anudātta* (\), *svarita* (ˆ) are all valuable contributions to the linguistic phonectics by ancient Sanskrit works. In view of these phonetic contributions of Sanskrit one can not help quoting J.R.Firth: 'without Indian grammanians and phoneticians....it is difficult to imagine our 19th century school of phonetics'.

In their listing of Sanskrit vowels and consonants it is clear that Sanskrit phoneticians operated with an intuitive concept of phonemic principles. The treatises do not discuss a concept like phoneme as a theoretical abstraction. However, those who originally identified these vowels and consonants as found in *'Śiva-Sūtra*-s of Pāṇinīyam and other Sanskrit works must have had a clear conception of the phoneme idea though the theory had never been formulated. References to certain allophonic differences are also found mentioned in Sanskrit works. For example (ϕ) and (x) are noted as allophones of /h/ before labials and velars respectively and hence not assigned separate phonemic status.

In describing the high and low tones Patañjali is said to have pointed out that their distinctiveness (differences) rested on their relative but not their absolute pitch levels.

The Sanskrit alphabet or syllabary has been shown to have been devised on segmental phonemic lines except the only redundant symbol standing for the paltatal nasal *ñ*. It is true that it occurs after its homorganic stop (j) only. However, its inclusion along with other phonemes is a classic example for the modern 'pattern congruity' or 'neatness of pattern' principle.

2. Grammar (Morphology)

"Prathame hi vidvāṁso vaiyākaraṇāh, sarva vidyā mulatvād vyākaraṇasya" -*Dhvanyāloka*-Ānanda Varhana's commentary.

Worthy as the phonetic treatises of ancient Sansrkit grammarians are now seen to have been, it is for their grammatical theories and analytical methods that Sanskrit linguistic scholarhship is best known nowadays. Modern linguistics has become an exact science like other pure sciences such as physics, chemistry etc., only when Sanskrit grammatical techniques and term concepts and categories were all profusely adopted in the development of linguistics study for the last 200 years.

Sanskrit is endowed with a rich grammatical tradition spanning over 3000 years. The number of Sanskrit grammars and grammarians will stagger our imagination. It has been calculated that there are in existence over a 1000 different Sanskrit works on Sanskrit grammar and there were nearly 70 grammarians before Pāṇini himself. Well might the medieval philosopher Kumārila Bhaṭṭa so remark thus: 'we cannot think of any point of time totally devoid of some work or other dealing with the grammatical rules treating of the different kinds of roots and affixes.' Beside such a concourse, any grammatical tradition, Western or Eastern, flooded with thousands of manuscripts on grammars is only a drop in the grammatical ocean.

Sanskrit grammatical tradition has made signal and significant contribution to Modern linguistics both in theory and methodology. One may well venture to declare that Sanskrit grammars espiecally *Aṣṭādhyāyī* of Pāṇini had well foreshadowed many of the developments claimed for Modern linguistics.

Sanskrit, directly with its crystalline linguistic structure and its grammars, indirectly at first helped the growth of Historico-Comparative linguistics in the last quarter of 18th century and the whole of 19th century which resulted in declaring the 19th century as the Golden era of Historico-Comparative linguistics. The thorough and comprehensive picture of grammatical structure of Sanskrit presented by the Sanskrit grammars made the Westerners acquire a thorough grasp of grammatical structures of Greek, Latin and other European languages. This is because the European languages had

only a few traditional grammars like *'Techne Grammatike'*, *'De Lingua Latina'* woefully incomplete and unsystematic as observed by Bloomfield. Western linguistics of the first half of 20th century did, therefore, fully utilise the Sanskrit grammatical tradition.

Among the fore-runnens of Modern linguistics it is only Bloomfield, universally acknowledged as the father of Modern linguistics, because of his large scale application and adoption of Pāṇinian grammatical theory and method in all his linguistic descriptions of the developed and tribal languages. Bloomfield's book *'Language'* is even now considered as a classic of Modern linguistics.

Modern linguistics in its march towards the attainment of the status of an exact science adopted and absorbed several of the Sanskrit grammatical techniques and terms, concepts and categories. To mention a few: Grammatical units such as roots and stems, bases and affixes, primary and secondary suffixes, inflexion and derivation are all unique gifts of Sanskrit to linguistics. It is the identification of these linguistic units which directly inspired the morpheme and morphonemic concepts. To top all, the concept of Zero invented by Pāṇini the *'Linguistic Homer'* was praised as a landmark in the history of Modern linguistics. Though it is the grammarian Pāṇini who had for the first time in the history of sciences used the Zero, 2500 years ago, unfortunately Bhāskara a mathematician of later century is being given the credit of Zero invention. The most valuable Pāṇiniyan example of Zero concept outside Sanskrit is the Sausurean analysis of the Greek nominative case forms like 'philo' x(philo ks) 'flame' in which phlo' g-is root, and (-s) the nominative singular suffix. The stem formative (as in hipp-o-s) is represented by a Zero suffix thus: phlo g-o'-s. Nowadays no linguistic analysis can be found without the use of zero.

In addition, among the two models of grammatical description, IA (Item-Arrangement) and IP (Item-Process), Sanskrit grammarians prefered Item-Process model of grammatical description. Bloomfield was so much mesmerised by the Sanskrit and its grammars, especially *Aṣṭādhyāyī* that he used to keep a copy of *Aṣṭādhyāyī* in his bed-room. He was particularly charmed by the concept of Zero which is the panacea for the structural holes and gaps in the grammatical

description. In the description of nominal compounds, Bloomfield followed the Sanskrit model and even used such terms *Tatpuruṣa, Bahuvrīhi, Karmadhāraya* to name the types. Here we can quote M.B. Emeneau: "most of the specific features that are taken at the present day to distinguish an American School of linguistics from others are Bloomfieldian and many are Pāṇinian....'

3. Syntax

There had been an erroneous impression strongly prevalent among the scholars of Modern linguistics till 1950 that Sanskrit grammarians of yore neglected syntax in their grammatical works. This is because the earliest extant Sanskrit grammar, *Aṣṭādhyāyī* called *'Sabdānusāśana'*- description of words - is predominantly devoted to the morphological description of words. Moreover, popular votaries of Modern linguistics like Bloomfield, a passionate fan of Pāṇini, had given only scant attention to syntax in their descriptions of both developed and tribal languages. But this indifference to syntactic study started waning slowly and steadily once Harris and his pupil Chomsky took syntax for serious study. In due course, Chomsky rediscovered that Pāṇini too touched upon syntax and pointed out thus: "What is more, it seems, that even Pāṇini's can be interpreted as a fragment of such a generative grammar in essentially the contemporary sense of the term'. Not only *Vākyapadīya,* a grammar of 5th century A.D. written by Bhartṛhari is also dealing with syntax. There is also another Sanskrit commentator namely Jinendrabuddhi (7th C.A.D.) who refuted the opinion that Pāṇini neglected syntax, thus "is it a royal command that a grammar must be written only for deriving words? It is said that this is the opinion of the author (Pāṇini) himself; it is not so. By assigning second person (verbal) suffixes when the sentence contains a second person pronoun and similarly other personal suffixes, it was indicated by the author himself that the purpose of the grammar was also the derivation of sentences'. The deep vs surface structure division, context-sensitive rules and rule- ordering already handled by the Sanskrit grammarians were also freely adopted with due consideration by Chomsky and others. Chomsky remarked that context-sentitive grammars like Pāṇini's are essentially richer than the context-free grammars. Prof. Stall observed thus: 'context-free rules

were clearly insufficient for Pāṇini's purpose. Pāṇini's use of context-sensitive rules and his theoretical preoccupation with their general metalinguistic description, may inspire modern theories to study the formal properties of context-sensitive grammars in greater detail than has been done so far'.

Though rule-ordering was initially not favoured by Bloomfield, later he used them in his description of tribal languages. Chomsky was very particular about rule-ordering, otherwise ungrammatical sentences would be generated in the grammar.

Theory of *Kāraka*-s and the treatment of complex sentences with the infinitives are two important areas that testify to the Sanskrit grammar's concern for syntax. Fillmore's case-grammar closely resembles the *Kāraka* system of Sanskrit grammars. However, some of the syntactic devices like phrase structure rules, embedding, obligatory vs optional rules untouched by the Sanskrit grammars were later abondoned by the generativists themselves. For example, in his 'Case for case' essay, Fillmore originally insisted that the agent must be always animate object. But, according to Sanskrit, even an inanimate object can function as *Kartā* 'agent' if the speaker wants to attribute the quality of independence or self-promptedness to it: '*Svatantraḥ Kartā*,[1].' Surprisingly, later Walter Cook (1979) in his revised version of case grammar admitted the possibility of an inanimate object functioning as the Agent. Here one can mention the inanimate objects like tobacco, cold-rice, Tamil etc. were addressed like human beings in our *Dūtakāvya*-s. All these pitfalls in the field of syntactic studies could have been easily avoided if the originators of Generative syntax had taken little pains to go through Sanskrit grammars where several linguistic ideas later considered outdated following Bloomfield are even now suprisingly ultra modern.

4. Semantics

Semantics is the youngest branch of Modern linguistics. In the field of Semantics, the acquaintance with ancient Sanskrit theories has helped in clarifying many complicated problems which confront the modern linguisticians and in stimulating further work on Semantics.

1. *Aṣṭādhyāyi*, 1.4.54

The theory of *Sphoṭa* is one of the most important contributions of Sanskrit to the central problem of semantics in General linguistics. Regarding the importance of Sanskrit contribution to the Semantics, Prof. Emeneau says: certainly in one other slowly awakening department of linguistics that is concerned with meaning, the West has something to learn form India. There, grammarians, literary theoreticians and philosophers were all concerned with the problem of meaning and much was thought and written on this subject. Of this, the West is, for all practical linguistic purposes, innocent. The Hindu treatises are in a difficult style and few in the West be qualified to deal with them as Sanskritists, philosophers and linguistic scholars. Yet, the results are likely to be worth the effort.

5. Conclusion

Generally speaking, the West did always look down upon India regarding achievements in the various branches of knowledge, especially sciences. Most of them used to think that Sanskrit was fit for writing stories and fairy tales on ghosts and goblins, devils and demons. They never acknowledged achievements made by India in several sciences. But linguistics is the only field in which the West especially England, Germany and France openly acknowledged as for back as 18th century the supremacy of Sanskrit. Following them the USA, half a century ago, paid glowing tributes to Sanskrit and its grammatical works. They never followed Sanskrit literary theories or genres manifested by such epics as *Rāmāyaṇa, Mahābhārta* or Kālidāsa's works. But they wholly adopted and totally applied Sanskrit linguistic theories and grammatical descriptions not only to their own languages but also to the tribal languages which had no literature and orthography. This glorious tradition is even now being continued with renewed interest and vigour in the West.

Contribution of Sanskrit through Gītā to World Civilization, Peace and Happiness of Humanity

Dr. R.Karunakaran

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Introduction

Sanskrit is the living consciousness of the world through Gītā, the essence of *Vedānta*, which reveals the oneness of the reality of Lord Vāsudeva on the whole universe. The *Gītā* is mainly the *Yoga-śāstra*, which prescribes the various methods of *Yoga, Karma, Bhakti*, and *Jñāna* for the attainment of eternal happiness, i.e., liberation, only by the grace of Lord Vāsudeva, who prevails over the whole world. *Srimad Bhāgavad-Gītā* is the scripture of authority for all sections of people. Sri Krishna, the great *Yogi* and the preceptor of the *Gītā*, declared an Advaitic way of life for the welfare and release of humanity, through Arjuna. Arjuna is an example of the common man. Śrī Śaṅkara, the *guru* gave a new Advaitic vision of life through his commentary on *Gītā* for the peace and happiness of the whole universe based on one Caste, one Religion, one God to the Humanity. Man is always really timid, if he is not fully aware of the truth of man, God and the world. So Lord, Sri Krishna, explained the ultimate Non- dual Advaitic reality of *Vāsudeva* as the whole universe. He says that *Jīva*, self, is really external. Sri Krishna (*Vāsudeva*) further says that "The self is never born; it never dies". Even though the body may change and perish, *Ātman* will not change or perish. For, *Ātman* is *Brahman*, i.e., Vāsudeva. One can be brave

to do his duties properly like Arjuna, for world civilization, peace and happiness of humanity.

The *Śaccidānanda* Nature of Vāsudeva can be realized

The *Gītā* says *"Vāsudeva Sarvamidaṁ"*. Everything that is perceptible, in the universe through the instrument of perception, belongs to the objective world of plurality, veiled by the maya of Lord Vāsudeva. The great sages and *Maharṣi*-s carried out experiment in their mental laboratories, adopting various means of *Karmayoga*, *Bhaktiyoga* and *Jñānayoga* and realized that Non-dual *Saccidānanda* nature of Vāsudeva, in their own self i.e. *Brhman-Ātman*. The aim of the vision of *Gītā* is dynamic harmony and universal religion. The message of *Gītā*, is the unity and integrity based on Non-dual universal religion, for, it describes the casue of misery, and its destruction, through the method of *Karma*, *Bhakti* and *Jñāna*. The *Gītā* is mainly a *Yoga-śāstra*, which prescribes the various methods of *Yoga*, for the attaiment of *tattvajñāna* obtained by the grace of happiness, i.e. liberation through the *tattvajñāna* of the great saying, i,e, *mahāvākya*-s, only by the grace of God. The *Gītā* reveals the experience of the profound unity of all things in one, be Vāsudeva. Vāsudeva is also creator, protector and destroyer of the universe.

Dedicated Action and the *Brahma Jñānin*

The Central pivot of the teacher of the *Gītā* is that of dedicated action to God, without selfish motive, even after the attainment of liberatiron. The *Jñānin* may do action for the welfare and release of the whole universe. Sri Narayana Guru, the true follower of Śrī Śaṅkara in the modern age, accepting the spirit of the *Karmayoga*, doctrine of the *Gītā* in the *Nirvāṇadarśanam* of his famous work *Darśanamālā* says:-

Dagdhvā jañānāgninā sarvamuddiśya jagatām hitaḥ
Karoti vidhivatkarma, Brahmavit brahmaṇi sthitaḥ// D.M.X.śl.5

The philosophy of Śrī Śaṅkara proclaims equal rights to humanity based on *Advaita-Vedānta* which teaches that each is great, in his own position, if he does his duties properly. The Low birth has never stood in the way of Parāśara or Vyāsa for attaining unique reputation as a great sage and spiritual teacher. This shows that great

men are riposted for their dedicated services and not for their birth. Śrī Śaṅkara also accepted this view. Śrī Śaṅkara, in his "*Manīṣā-Pañcakaṁ*" says that from the stand-point of supreme Non-dual reality, there is fundamentally no difference. He who has realized ... truth is the real preceptor. In order words "A *Jñānin;* is his *Gu*... whether he is a *Brāhmaṇa* or *Cāṇḍāla*. When Śiva in the guise of untouchable asked Śrī Śaṅkara, "What should go away, and ... what?", the standpoint of *Śiva* was that the supreme Non-dual tru... is one only, and the matter is not different from one body to anoth... Śrī Śaṅkara recognised the diguised Śiva, and got saving kno... of *Advaita* Philosophy and religion. Śrī Śaṅkara made one religion ... God for humanity. An *Advaitin* cannot see any distinction in human... *Advaita* accepts *Ekajñavāda* as an important doctrine. The *Śruti* says "All this is *Ātman* alone." Thus the message of one, Non-dual G... leads to one Religion. This view will give humanity a new Advaitic vision which will help to na tional integration, peace and progress based on Universal Religion with one God in different names and forms.

The Doctrine of one caste of the *Advaita* Philosophy

Rg-Veda is the basis of the Advaitic view of Śrī Śaṅkara. *Avidyā* or *Māyā* remains with the Non-dual Reality even at the dissolution of the world. This *Māya* or *avidyā* is called ignorance of *Brahman* (*Brahmājñāana*). The ignorance disappears at the time of the Non-dual knowledge of *Brahman*, just as the ignorance about clay disappears at the time of the knowledge of clay. Śrī Śaṅkara reveals the unitary spirit of truth which paved a new way of life for humanity. But some orthodox scholars say that Śrī Śaṅkara was in favour of caste-system owing to their ignorance of the Advaitic view or out of selfish motives. *Śrī Śaṅkara* really accepts the doctrine of *Varṇa* only on the basis of the nature and action of the person concerned; thus *Cāṇḍālas, Vias...* etc., can also become *Brahmaṇas*, by noble nature and pure actions. The great spiritual teachers of modern India, Swami Vivekānanda and Sri Narayana Guru, who were the true followers of the spirit of the Advatic way of Śrī Śaṅkara, became Brahmins, by virtue of their noble nature and pure action and dedicated services for the welfare and release of the people. "Śrī Śaṅkara says, in the commentary on *Gītā*,

that there are duties assigned to *Brāhmins*, etc., only in accordance with their respective *gunas*" i.e., nature *(Svabhāva)*. According to Śrī Śaṅkara, the criterion for the acceptance of his *Guru* is nothing but the Non-dual knowledge. Hence Śrī Śaṅkara, the great teacher does not accept the baseless non-vedic caste as a criterion at all, for any status in the empirical world. *Varṇa* is not caste, for, it is not determined by birth. The practical way of *Advaita* can be accepted by all sections of people in society for their happiness without the poison of caste system and Religious war.

After the Vedic period, the Caste-system prevailed in society and it prevented the progress of the majority of the people. The Advaitic theory of One caste of Śrī Śaṅkara will pave the proper way of Vedic spiritual life for humanity, as there is no difference between man and man. The vision of *Advaita* proclaims equal rights for all to maintain the religious or material benefits. This view can be accepted by the whole nation through the propagation of Śrī Śaṅkara's philosophy and Religion based on his original commentaries of the *Prasthānatraya* i.e., the *Gītā* the *Upaniṣads* and the *Brahma-sūtra*.Thus, Śaṅkara's doctrine of Advaita can contribute to national integration and peace of humanity in the whole universe based on the Non-dual spirit of One God, One Religion to Humanity.

Śrī Śaṅkara was accepted as a great cultural and religious teacher in the whole world for his unique contribution of *Vedānta* Philosophy which gives inspiration for genuine unity and integrity of man, disregarding the baseless caste or other distinctions. The *Śūra* also has the equal right of a *Brāhmin* to study the Vedas. The Vedas, religious acts and Vedānta Philosophy are not the monopoly of any section of the people. Sri Dayānanda declared that the first duty of every Ārya is to study and teach the Vedas. About this, Romain Rolland says that it was in truth an epoch-making date for India when a *Brāhmin* acknowledged that all human beings have the right to know the Vedas, whose study had been previously prohibited by orthodox *Brāhmins*, and insisted that their study and propaganda was the duty of every *Ārya*. Śrī Śaṅkara gave inspiration to Śrī Dayānanda and other philosophers of India to accept the theory of one Caste based on *Advaita* Philosophy and to accept the equality of humanity

on the authority of *Advaita Vedānta*. Thus the philosophy of Śrī Śaṅkara leads to the true integration of the nation as well as the other nations as a family.

The message of Śrī Śaṅkara's Philosophy for National Integration

Śrī Śaṅkara's special contribution is the concept of one religion and one God, on the practical side, for the establishment of the Non-dual *Brahman-Ātman* in *Advaita*. Śrī Śaṅkara says in the commentary of *Brahma-Sūtra "Tadanugrahādvā tattvajñānāt mokṣaprāptihḥ"* -only by the grace of God, one can attain "Tattvajñāna"-the Non- dual knowledge of *Brahman-Ātman*" Thus, one can attain release from the bondage of *saṁsāra*. The *Advaita* religion of Śrī Śaṅkara tolerates all forms of worship as alternative approach to the realisation of Non=dual reality. It shows tolerance and catholic out-look and provides for the fellowship of faiths and inter-religious unity. As the great harmoniser of all religions through *Advaita* Philosophy, he taught the Advaitic way of life, i.e., one universal religion to humanity.

Śrī Śaṅkara established the existence of *Brahman* on the authority of the *Śruti*, his own spiritual experience, and with the help of logic. As a philosopher he analyses experiecne and does not , unlike some Western thinkers, confine the term "experience" to the objective side but also includes subjective thoughts. Further, he takes a comprehensive view of human experience, not only of the waking like, but also of the dream world and of the deep sleep stage. His is an integral approach to experience and not a truncated and partial one. Śrī Śaṅkara finds that in experience the seer is one and constant, and the sights are shifting and many. Śaṅkara's dialectics against the concepts of differences and in establishment of the basic nature of *abheda* (identity) are a logical feat that regales the ardent lover of metaphysics and at times even baffles the expert. He conclusively proves to the students of Hegel that identity is not dependent on difference, but difference is dependent on identity. He has also dismissed the concept of identity in difference and has shown its weakness. The concept of the *Nirguṇa-Brahman*, i.e. Non-dual Bliss is backed by sound logic and experience of Non-dual Reality.

Śrī Śaṅkara's theory that Brahman is the Reality cuts at the root of all dualism about mind and matter, world and spirit, subject

d object. With the theory of the universal consciousness, it is easy d intelligible to explain how we can come to know objects in the world. We know them because they too are of the same Reality. Śaṅkrara's descripition of the world as *māyā* has to be carefully understood. He has pointed out to the world of philosophers that the various theories put forward to explain the world such as *Viñānavāda, Ārambhavāda* etc., are unintelligible when examined efully. They are not self-consistent and do not satisfy the requirement of logic. So he formulated his theory of *māyā*. In short, s that the world is categorizable neither as the real nor as the utely unreal. It exists, but is not real. It is not the same as the n world, nor is it a mere cluster of ideas as the subjective idealists held. The doctrine of *māyā* does not completely deny the world from xistential or epistemic point of view. It only says that it is tely real. The ill-informed critics at home and abroad have, ut reason, criticized the doctrine in a manner wholly irrelevant correct definition of the doctrine. Śaṅkara's *Advaita* has accroded gh scope for the play of reason. He says: "Argue, but don't gue perversely " (*tarkyatām mā kutarkyatāṁ*). He knew the limitation and non-conclusive nature of human reason. He was the logical oppo nt of the logicaians. He put spiritual experinece as the ultimate test truth. He declared with the freedom of a philosopher *par exce* , "the Vedas are merely *Jñāpakas*" and not *kārakas* of the spir life.

aṅkara's philosophy is not a mere-dry-as dust system. True the dian definition of philosophy, he regards philosophy as the on to all our sorrows, strifes, tensions, disabilites and doubts. It is practical, it alone can give us eternal peace. When Śaṅkara says that philosophy is pragmatic,it is not pragmatism of the American pher James.It is not the view that truth is measured in terms practical, but it states that truth is the only guide for practice, that truth alone has efficacy as a guide for spirtual liberation.

Further, Śaṅkara has effected the most magnificent synthesis en man and God. This dualism is not overcome even in the owing humanistic theisms. For the thiest Man and God are losophically analyses the objective universe and finds that

its reality is *Brahman*. Then he proceeds to analyse the Self of men, dives deep into the several sheaths (*kośa*-s) and finds that man is at the bottom spirit. He then affirms the identity of the two. The epigrammatic formula of the *Chāndogya-Upaniṣad, "tat tvaṁ asi"* is explained thus by Śaṅkara's philosophy which has established that the Non-dual *Sat* alone is the ultimate Reality, i.e., *Brahman-Atman* or eternal Bliss.

Śrī Śaṅkara affirms that *mokṣa* is native to the soul of man. It is for all. It can be relized here and now. The dignity of man and his native divinity have not been stressed in such a manner even by the modern Existentialists. Śrī Śaṅkara conceives that happiness is indivisible. We cannot have happiness for any of us until it is won for all. The philosophical-method of Śaṅkara advocated is open and broad. There is nothing private or no-intellectual about it. He stressed in no uncertain accents the glory and the importance of *Jñāna*. To us, modern, who are children of reason and science, there is no other philosophy which satisfies the demands of logic and the needs of humanity, than that of Śaṅkara, who has clearly explained the concept of Non- dual Reality in *Advaita* for the National Integration as well as the peace and progress of the whole world.

Śrī Śaṅkara declared that the unity of Non-dual *Brahman-Ātman* is one only without a second. The aim of his philosophy is the destruction of delusion. When the delusion is removed, the Non-dual truth of *Jñāna, Īśvara* and the universe shines in its own light. *The Advaita* Philosophy explains the three states of Jīva in working, dream and deep sleep as unreal to show the Non-dual reality as the *Saccidānanda nature of Ātman* in unmistakable terms.

Advaita and *Śūnyavāda*

Brahman-Ātman Real is *Brahman,* i.e. *Ātman*. Śaṅkara says that an *Ātman* is *asat*.[1] The *asat* is not *Sat;* it is not *Śūnya*. The word asat in *Vedānta* does not support the view of *Mādhyamika,* who maintains that *asat* existed in the beginning and it is the only source of whole phyenomenon and it is *Śūnya*. 'When it is said that non being existed' it does not mean that non-being is related to the real or that it is

1. Nataraja Guru, The *Bhagavadgītā, p. 124*

itself real'. In either case we are faced with contradiction. Unreality cannot be associated with reality, nor can it be itself real. Light can be nither dark nor coordinated with darkness. The *Sat* and *Śūnya* are diametraically opposed to each other. The world of names and forms is a superimposition on *Sat*. If the Nihilist asserts that the non- being also is a superimposition on the Real, then he falsifies his own theory that nothingness is the ultimate category. Vidyāraṇya says that the pure *Sat* can be experienced without an iota of doubt. All our experience is real, for we are not aware of *Śūnya*[1] "There is nothing which compels us to believe in *Śūnya* or non-existent reality. Thus even the view that Isvara is a superimposition on the Brahman, the *Sakṣī* on *Īśvara* and the *Jiva* on the *Sākṣī* cannot be a working interpretation of the *Advaita*. Even in some exterme forms of the Advaita which have no place for *Īśvara* and *Sākṣī* , and for which there is no difference between the subject, the *Jiva* is not the final truth."[2]

Brahman is *Sat* and is *Abādhyam* (unsublated); *bādhyam* or *asat* is illusory.[3] Absolute *Sat* or *Brahman* is free from all kinds of limitations, viz. place, time (*deśakāla*) etc. It is the eternal plenum of *Sat, Cit* and *Ānanda*. *Māyā* and its products, either empirical or illusory, are not unsublatable (*abādhyam*), but are sublatable (*bādhyam*), for they will be contradicted by the knowlede of the Absolute reality, i.e. *Sat*. "Almost the first task that a seeker after truth has to undertake is to discriminate the real from the unreal, the truly existent from the apparent things of the universe. The principle that guides him in his undertaking is that of non-contradiction."[4] Unsublatability is the test of truth. i.e. Vasudeva.

The Message of *Gītā*

The message of the *Gītā* is the performance of action, duties for the welfare and release of one's own self as well as the other selves. For the Lord shines in the heart of every creature. The Lord is only one, without a second, the *Gītā* teaches *Yoga* as union with

1. *P.D.*II.44
2. Raju P.T.*Idealistic Thought of India*, pp.21-122
3. Anandagiri, *S.B.* on *BG*,II,16
4. *P.A.*, p.115

God and bids everyone look upon his duty as something sacred as the way to the realisation of God through the purification of the mind. If we do our duties as the work of God, the mind will be purified. The essential and living message of the *Gita* is that of dedicated services in the spiritual way. "The union of the soul with the *purusottama* by a *Yoga* of the whole being,is the complete teaching of the *Gītā*, and not only the union with the immutable self as the narrower doctrine which follows the exclusive way of knowledge."[1] Sir Aurobindo explains the supra-mental power which can descend to manifest itself which may help for the divine status and can transform men into divine personalities. *Avatāra* is the manifestation from above of that (the Lord) which we have to develop from below; it is the descent of God into that divine birth of the human being into which we, mortal creatures, must climb; it is the attracting divine example given by God to man in the very type and perfected model of our human existence.[2] An Avatar is one who helps in the establishment of *dharma* by destroying the *adharma* in the universe. The *Gītā* says that whenever there is a decline of righteousness and unrighteousness prevails, then God projects as an *Avatāra* himself for the restoration of *Dharma*[3] in the Universe.

Means for the Attainment of the Human Goal

Karmayoga saves man from the fear of *Saṁsāra*. Śrī Śaṅkara says that the Yogin, fully concentrating on the thought, "I work for the sake of God, not for-fruits", and giving up fruits, attains the peace called liberation. The *Gītā* says : *"Yaṭhū karmaphalamtyaktvā śūntimāpnoti naisthikim"*. The Karmayogin dedicates all actions to the Lord, as a servant does to his master. The dedication of action to God is the proper and easy method in *Kaliyuga* for the welfare and release of humanity.

Sri Kṛṣṇa says :

1. Sri Aurobindo, *Essays on the Gita*, I series p. 342
2. *ibid.*, p.288
3. *B.G.IV.7*

'caturvidhā bhajante māṁ janāḥ sukṛtino'rjuna
ārtto jijñāsurarthāthī jñānī ca bharatarṣabha[1]

Śrī Śaṅkara explained the role of worship of four types of devotees of Lord Vāsudeva as follows :

(1) The distressed or one who is in the grip of suffering;

(2) the knowledge-seeker who desires to know the truth of the Lord,

(3) the wealth seeker who desires wealth, and

(4) the knower of the truth of *Vāsudeva.*

The *Jñānī* is devoted to the *Ātman,* since he has realized that the Lord *Vāsudeva is the self of all Sri Kṛṣṇa says:*

"vāsudevasarvamidam sa mahātmā sudurlabhaḥ.[2]*"*

At the end of his birth the man of knowldedge directly reaches Lord Vāsudeva, realizing that Vāsudeva is all this. Such a magnanimous soul is extremely rare.

The Jñāni who is the foruth type of devotee realizes that the Lord Vāsudeva is the *Atman* of all creatures and that there is no reality apart from Vāsudeva.

Karmayoga is the mediate means to *Dhyāna-yoga* which in turn is the mediate means of *Jñānayoga.* Śrī Śaṅkara does not accept the view of *Jñāna-karma-samuccayavāda.* He proclaims that *Karmayoga* can purify the mind and serve as the means to the final human good. Yoga is the restriction of the fluctuation of the mindstuff; the one who has it is the *Yogin.* The Yogic exercise has great importacne to the yogic system of emancipatory preparation. Śrī Śaṅkara equally accepts the utility of Yogic exercises in cultivating the body and the mind for the final liberation. They are *karmayoga, bhaktiyoga* and *jñānayoga.* The *Gītā* says :

"abhyāsena tu kaunteya vairagena ca gṛhyate."

By means of the practice of Yoga detachment, the mind may be controlled; thereby one can attain the final aim of humanity.

The Gītā as Religious Philosophy to the Humanity

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1. *B.G.*IV.7
2. *Ibid.*

The *Gītā* teaches a religious philosophy, for, it describes the casue of misery and its destruction through the methods of *karma, bhakti* and *Jñāna*. The whole universe is Vāsudeva, nothing else. He is alone the cause of the origin, continuance and destruction of the universe. His divine *līlā* is the creation and he is basis of the whole universe. The *Gītā* says : "the entire world has been pervaded by me in my unmanifested form" beyond the range of perception. The whole universe is one family (*Vasudhaiva kutumbakam*) and there is no room for petty distinctions on the basis of caste. As Vāsudeva, God is one only with different names and forms, so there is no reason for religious war. The *Gītā* proclaims the theory of One God, One caste, and One Religion to the whole humanity on the basis of the ultimte truth of *Vedānta* or the non-dual nature of Vāsudeva. The *Gītā* accepts the theory of *Varṇa* which is not based on birth. Śrī Kṛṣṇa says :

"Cāturvṛṇyam mayā sṛṣṭaṁ guṇakarmavibāgaśaḥ"[1]

The division of Varnas (*Brāhmana, Kṣatriya, Vaiśya* and *Śūdra*) is based on *Guṇa* (quality) and *Karma* (work). *Varṇa* is not caste. The present caste system is non-Vedic and baseless and it is against the message of Śrī Kṛiṣṇa and the Gītā and it should be abolished for the welfare of the world. Śrī Kṛiṣṇa as the great harmoniser of all religions, taught Advaitic way of life based on the theory of One Religion. The theory of Religion is based on the doctrine of One God, Vāsudeva.[2] The philosophy and religion of the *Gītā* tolerates all forms of worship as alternative approaches to the Non-dual Reality. The *Gītā* shows tolerance and a catholic, outlook and inter-religious unity. The *Gītā* proclaims that just as the theory of One Religion, the theories of One God and One caste are also blessings to the whole humanity.

Every man is great in his position

Manu says that one shall not give Vedic advice to a *Śūdra* or give him the remnants of food, or of butter that has been offered for sacrifice. And one shall not teach him the law (*dharma*) or enjoin upon him religious observances. This view of Manu is not correct, for, the *Śūdra* was also entitled to perform the religious act in view

1. B.G., IV.13
2. Ibid., VII.19

as evidenced by the Veda which says that laying down the fire-installation was to be done during the rain, by the *Rathakāra* is one born of a *Śūdra* mother and a *Vaiśya* father. According to Kātyāyana, the fire-installation is only for the purpose of purification. Obviously, the *Śudra*-s were also permitted to participate in the religious acts, since there was no distinction of caste by birth, while the *Varṇa*-s, *Brāhmaṇa, Ksatriya, Vaiśya* and *Śūdra* were determined by *Guṇa* and *Karma*.[1] So the interpretation of the *Gītā* by some scholars in favour of caste-system is due to the misunderastanding of word Varṇa as caste in India. it is not authoritative, for, even a *Niṣāda (Cāṇḍāla)* is permitted to participate in *Raudra* sacrifice. This man has to perform the sacrifice in the fire consecrated for the occasion. Thus the Vedas are not in favour of any discrimination or caste system which has prevailed in modern India. So the Śūdras are also eligible to study the *Vedas*, the *Upaniṣads* and the *Gītā*. To conclude, as a general rule, all the people, even *Cāṇḍālas* (and women) are permitted to participate in Vedic rituals and to chant Vedic *mantra*-s. No man will recite *mantra*-s without a proper study of the Vedas. According to the vision of *Advaita*, if one man is eligible to study the *Vedas* and *Vedānta* and participate in religious acts,all are euqally eligible, Likewise, the *Gītā* declares that "Every man is great in his own position by doing his duty." This is the spirit of the theory of One Caste based on the doctrine of One God, i.e. Vāsudeva[2]which is all that is in the unvierse.

Conclusion

According to the *Gītā* the service to humanity is the service to God. So for the seers God alone exists. He presides over all actions. Śrī Kṛṣṇa stresses the point that people should dedicate their lives for the service of God who lives in the heart of all beings.[3] Our life, power and acts are all derived from God alone. Thus Bliss, i.e., the welfare and releasure of humanity shall be the goal of man's philosophy and religion. *Advaita* philosophy of God alone encourages man to love God 'without a mediator or veil', as He is set forth in

1. B.G.,IV.16
2. *Ibid.*,VII.19
3. *Ibid.*,XVIII.61

it as his veritable Self, and as the ineluctable leader of his empirical self to its ineffable states as the absolute. Thus, it may be concluded that according to the *Advaita;* God is one who drives the *Jīva* through all levels of reality to the Ultimate reality.[1] And that God-realisation is the raison d'etre of man and the world.[2] Even though the essence of all the selves is only One Ultimate Reality without a second, but each self has to be dedicated for the realisation of his own true nature. i.e. *Brahman,* the Ultimate Truth, God. Sri Ramakrishna Paramahaṁsa got the Advaitic vision through dedicated services to Devi Kāli Maha and he saw the nature of Devī in all creatures. He inspired the whole humanity to a Yogic way of the life through Svāmi Vivekānanda and other great disciples.

The central pivot of the teaching of the *Gītā* is the dedicated action, without the selfish motive, and by the eradication of selfish motives, even after the attainment of liberation one may do action for the welfare and release of the whole univese.

Mahatma Gandhi gives emphasis to *ahiṁsā,* non-hurting, on the basis of the *Gīta,* which gave him inspiration for his dedicated service for the welfare and release of humanity, especially of the poor and the weak. Svāmī Vivekānanda says that we must see God in the poor and the weak. This is the true message of the *Gītā* and this view can be appreciated by the materialists also. Sri Tilaka proclaims the theory of action in unmistakable terms as the main message of the *Gītā*. Śrī Kṛṣṇa advises humanity through Arjuna that normally men are eligible to *Karmayoga* only. The great Maharṣis like Janaka and others got liberation through the process of action-*Karmayoga*. The message of the *Gītā* is to do work and not at all to its fruits.[3] Further Śrī Śaṅkara also says that even after liberation, the great Yogins have dedicated their lives for the welfare and release of humanity. For, man achieves perfection through devotion to his allotted works.[4] The influence of *Vedānta* on the *Gītā* gives emphasis not only to metaphysics

1. S. Radhakrishnan, *The Brahmasūtra,* p. 126
2. This agrees very well with the implications of Aristole's philosophy, see A.G. Krishna Warrier, *Good in Advaita,* p.223
3. *B.G.*II.47
4. *Ibid.*,XVIII,45

(*Brahmavidyā*)but also to a discipline of Yoga (*Yogaśāstra*)as the way for the attainment of Non-dual *Brahma*. The *Gītā* is mainly the *Yogasāstra* which prescribes the various methods of *karma, bhakhi* and *jñana* for the attainment of liberation through *Tattvajñāna* obtained by the grace of God. To those who worship Lord Vāsudeva as the supreme Non-dual self of all, the Lord Himself brings both prosperity and security. Really, the devotee himself is not different from Vāsudeva.[1] *Vāsudeva* is the light of all lights and he is said to be beyond darkness. He is shining in the hearts of all creatures. He is the goal of true knowledge.[2] The *Gītā* reveals the experience of profound unity of all things in One who is the personal God. *Sri Ramakrishna Paramahaṁsa* in the north and Sri Narayana Guru in the South, got the Advaitic vision through the dedicated services to God. This is the main message of *Gītā* for the modern world, and the vision of *Yogaśāstra* solves all problems of life and inspires the whole humanity to divine action for the attainment of Bliss. i.e. the *Saccidānanda* nature of *Vāsudeva*.

One can attain the eternal immutable status i.e. liberation by the grace of Vāsudeva through the performance of all works continuously with the complete surrender to Lord Vāsudeva.[3] Sri Sañjaya declares that where the Yogeśvara Kṛṣṇa is, where the bow-man Arjuna is, I deem, dwell glory, victory, prosperity even stable order in the world.[4] Sri Narayanaguru who is the true follower of *Gītā* and Śrī Śaṅkara, says that the knower of *Brahman* exists in *Brahman*. After destroying everything with the fire of knowledge, the true *yogi* does action attainment of non-dual knowldege of Vāsudeva (All this is Vāsudeva only) doing the works to promote the welfare of the world due to their past operative works.[5] Further, Śrī Śaṅkara clearly states in his *Gītābhāṣya* that however, Janaka etc. have not attained the Non-dual knowledge, the verse may be taken to mean that they got liberation through the process of action-*Karmayoga*[6] The

1. see.S.B.on B.G.VII.19
2. B.G.XVIII.56
3. *Ibid.*,XVIII.56
4. *Ibid.*,XVIII.78
5. B onB.G.VII.19
6. See.S.B.on B.G.II.10

message of *Gītā* is the direction for hard working- in divine method,i.e. *karmayoga* for the welfare and release of the whole humanity:

"sve-sve karmaṇy-abhirataḥ
saṁsiddhim labhate naraḥ[1]

"From within the walls of the soul of Gītā Āśrama, I hope a message will come in the sometime of tomorrow. That will still the people towards the establishment of everlasting world peace."

-Swami Harihar

1. *B.G.*,XVIII 45

Contribution of Sanskrit to Sikh Scriptures

Dr. Gurdeep Kaur

In this paper[1] I have explored a rather unknown phenomenon of the contribution of Sanskrit to the basic concepts of Sikhism. The paper also exposes the effort of the Sikh Gurus to draw their inputs-both religious and social -from Sanskrit classics. I found a plethora of Sanskrit words adapted and translated in *Gurubāni,* both in spiritual terms and worldly meanings. Sikhism is deeply rooted in Hindu philosophy and terminology.

Śrī Guru Grantha Sahib, the Sikh scripture, was given the status of the Guru (preceptor) by the tenth and the last Sikh Guru, Guru Gobind Singh, in A.D. 1708, thereby ending the line of personal Guruship. It was compiled and edited by the fifth Guru, Arjan Dev in A.D 1604. It is a lengthy volume of 1430 large size printed pages in *Gurumukhi* script, containing hymns, not only of the Sikh Guru, but also of 36 other Hindu and Mulslim saints and bards.[2]

It provides a valuable ground for research of the medieval Indian language and dialects. Hindi and Punjabi with an admixture of philosophical terminology derived from Sanskrit, on the one hand, and Perisan and Arabic in the current folk forms, on the other, are the main linguistic warp and woof of *Gurbāni.* The Guru made extensive use of Sanskrit language though the emphases vary, as we turn Guru Nanak Dev to his several successors. But the basic structure remains the same. Therefore, to grasp the dialects of *Gurbāni,* one has to be acquainted with Sanskrit.

A certain Sanskrit terminology is adopted in *Śrī Guru Grantha Sahib* or given a special orientation because at that time Sanskrit was

1. I gratefully acknowledge Professor M.M. Sankhdher's valuable guidance in preparing this paper.

2. See Gurdeep Kaur, *Political Ideas of the Sikh Gurus* (New Delhi, 1990)

the universal India-wide medium of exchange of thought. There is an unending list of Sanskrit words spread out in the Sikh texts. It is not possible, in this small paper, to include an endless stream of words flowing from the Sanskrit language in the *Guru Grantha Sahib*. For example, the word 'sikh' is the Punjabi version of the Sanskrit word *'Śiṣya'* which means a learner or a disciple acquiring learning from a *Guru*. Words like *Akal Purakh, Eka-Oṅkāra, Kartāra,Sat-Nāma, Grantha, Yama, Nirvāṇa, Yoga, Ātmā Anahad,Brahma, Para-Brahma, Sādhu,* etc. have been derived from the Sanskrit language.

The hymns of Saint Jaidev of Bengal, a great Sanskrit scholar, also find expression in *Guru Grantha Sahib*, He wrote,

"Jaidev aiv tas saphutam"

which means that God is omnipresent. Significantly, the analysis of this hymn shows that the poet uses the language *Sahaskriti* as an imitation of Sanskrit.

The holy Gurus themselves have left a small body of their compositions in this tongue resembling Sanskrit, probably in contexts where the message was meant for hermits and the common folk outside the language range of Punjabi and Hindi.

The Guru considered Sanskrit as a repository of the finest aspects of Hindu culture, history and traditions. The ultimate value of Sikhism is same as that of the higher Hindu teaching enshrined in the *Vedas*, the *Upaniṣads* which is the realization of truth.

Guru Nanak Dev assimilated the wisdom of the past as expressed in the *Vedas* and *Purāṇas* and of which he had gathered the most intimate experience and knowledge. He described the four *Vedas* as four lamps put one by one into the hands of the four Ages. He says :

"The code of laws, the *Smṛti*-s, which claim the status of true exegesis of the Vedas are just chains that bind and purify human society"[1].

To quote Guru Tegh Bahadur

1. *SGGS*, P. 329

"In this Kalyug, there is but one Name through whom liberation may be obtained, that of the merciful Lord. Comptemplating Him is the higest form of religion (*dharma*),so the Vedas say"[1].

"The Vedas narrate and say that one should utter the Name of the one lord"[2] .

All the *Guru*-s from Nanak to Gobind Singh agreed with and accepted the fundamental concepts of *Brahma and Saṁsāra*. Along with the other savants of the Hindu race, the *Guru* also accepts these concepts as self-edivent and, therefore, they agreed with the basic Hindu faith that the paramount duty of human individual is to pursue ways and means to demolish the partition which seperates the *Brahma* and the *Saṁsāra*. In the very first stanza of *Japu*, Guru Nanak poses the question:

"How shall then the Truth be attained and the partition of falsity demolished?"[3].

His Answer is :

"Now that human birth has been granted to you, this is the opportunity for you to meet your Lord, the God. All other pursuits are irrelevant"[4].

Viewed thus, Sikhism is basically of Hindu genius.

Sikhism comes to *Vedānta*, as it is inspired by the Sanskrit scriptures and the legendary tales of Hindu pantheon. The theology of *Guru Granth Sahib* is entirely Hindu. Almost nine- tenths of *Guru Granth* is , in fact, *Vedānta*, an essence of all that we read in the *Upaniṣads* and the *Gita*.[5] Sikh concepts of God, *karma*, *māyā*, transmigration, *saṁsāra*, sin and salvation are essentilly the same. All the prayers of the *Guru*-s are directed to the transcendent creator with references to Hindu gods, incarnations of Viṣṇu, such as, Rāma, also called Banavarī, Krishna also called by other names, such as, Madho, Murari, Mohan and Nar-Hare. Apart from these incarnations,

1. *SGGS*, P. 632
2. *Ibid.*, P.1188
3. *Ibid.*, P. 1
4. *Ibid.*, P. 12
5. Khushwant Singh, *The Illustrated Weekly of India*, June 15-21, 1991

other names for Hindu Gods have been used such as Hari, Brahma, Para Brahma, Thakur, Govind, Jagan Nath and Jagdish.

There are numerous references to the legends and characters of Hindu mythology in the Sikh scriptures. References to the tales like that of Janak as a selfless ruler, Rama and Krishna as embodiments of virtues and *Janakā-Raj* as a picture of ideal rulership are quite in evidence in the *Gurbānī* texts creating impression of the intimacy between Sikhism and Hinduism, between *Halemi-Raj and Rāma-Rajya,* and so on.[1] To quote :

"In the *Satyayuga* too, you enjoyed the state of *Rājayoga,* when you 'deceived' Bali becoming a dwarf, whose form pleased you.

And in the *Tretā* age too, when you were called Rāma of the Raghu clan,

And in the Dvāpara age too as Krishna, when you emancipated Kansa,

And blest Ugrasena with a kingdom and Devotees with the state of fearlessness.

In the Kali age you were called Nanak, and Angad and Amar Das, Yea, eternal and moveless is the rule, O *Guru*: for such was the command of the primeval Lord."[2]*S.G.G.S,* P.1390

"The *Guru* is Śiva, the *Guru* is Viṣṇu and Brahmā, the *Guru* is Śiva's consort Pārvatī, Viṣṇu's consort Lakṣmī, and Brahmā's consort Sarasvatī".[3]

"The Lord killed wicked Hiraṇyakaśyapa and saved Prahlāda"[4].

Guru Nanak in his hymns has used various terms in vogue for God. He is not hesitant in calling God as Bhagawant, Gosain, Jagannāth, Gopāla, Govinda, Nārāyaṇa, Rāma and Vāsudeva etc. For instance, in one of his hymns he cites examples of mythological characters includi: · Janmejaya, Kaṁsa and his warriors Keśī and Cāṇūra to drive home the lesson that the ego in human beings is the greatest o! cle separating their minds from their creator[5].

1. Gurdeep Kaur, *Political Ethics of Guru Granth Sahib* (New Delhi, 2000), p.182.
2. S.G.G.S.P.1390
3. *Ibid.,* P.2
4. *Ibid.,* P.451
5. *SGGS,* P.224.

Guru Gobind Singh, the last Sikh Guru, and the founder of Khālsā had engaged a number of scholars to translate classics into current *Braj* or *Punjābī*, in order to bring them within easy reach of the less educated people. He even appointed a Sanskrit scholar, Pandit Raghunath, to teach Sanskrit to his Sikhs. The Guru had also sent his Sikhs to Benaras (Varanasi) for the study of Sanskrit. By this, the disciples would gain direct access to the immense storehouse of ancient Hindu wisdom and, thus, acquire a first hand knowldege of the antiquity and splendour of the country's cultural heritage. According to some scholars, he brought the *Panth*a into the Hindu fold, and drew inspiration from the *Purāṇic* past and *Śakti* cult.

Daśaṁ Grantha (the second most sarced *Grantha* of the Sikhs) written by him also provides an excellent evidence of the influence excerised by the Hindu theology, mythology, philosophy, history and literature in his life. Its contents are mostly from the *Purānic* literature, including the worship of *Avatārs*, *devis* and *mahākāla*. The *Granth* also includes a number of translations and summarised versions of ancient Hindu literature and mythological tales, such as, *Chabi*-s *Avatāra* based on Śiva's incarnations and *Caṇḍī Caritra* containing exploits of Caṇḍī, the goddess of war, and numerous other mythical legends grouped under the title, *Caritropākhyāna*. These compositions, a good number of which are believed to have been contributed by some of the poets in the Guru's court, are mainly of literary value written to meet the needs of the time.

But these compositions do not reflect Guru Gobind Singh's belief in the mythical characters portrayed there in. His repeated and emphatic declarations to the contrary leave no room for any doubt on that score. He says ;

"Put your faith in the creator and not in the created. Know only Him to be Supreme Lord, who is from the beginning without fear and indestructible."

Some scholars considered Sikhism as an offhoot of Hinduism, because of its racial roots in Hindus. Since Sikhism developed long after *Ārya-Dharma* (Hinduism) and has established itself in India, the Sikh theological literature naturally draws from the preceeding culture and divinity of the earlier system. Futhermore,the Sikh Gurus

themselves came from Āryan or Hindu families. Therefore, the oft-emphasised references in its scriptures to *Vedic* and Āryan (Hindu) theology and heroes, gods and goddesses are easily understandable.

Evaluation of relationship

While evaluating the place of Hindu mythology in the Sikh scriptures, it should be borne in mind that Sikhism arose mainly out of the Hindu fold in the region (the present Punjab, Jammu and Kashmir, Himachal and Haryana) which produced the *Ṛg Veda* where bulk of the mythology took shape. The mythological traditions were so deep-rooted in the minds and culture of the people that it was not an easy task for any reformer to embark on a mission, as Guru Nanak did, of liberating people from the well entrenched ritualistic and caste-ridden system and from the stronghold of the priestly class. They were basically reformist in their approach to traditional Hinduism and sought to remove the evils that had crept into the Hindu society during medieval times. Therefore, Gurus wisely adopted the medium of traditional terminology and mythological folklore either to drive their message home to a people steeped in ancient traditions or to draw lessons for righteous conduct. It is curious to note that implication, the Sikhs have accepted their *kṣhattriya* status in the *Varṇāśrama dharma*, although their objection to the degenerated *Varṇa* system seems justified as many schools of reformist Hindu thought join that issue in common.

References to deities out of the Hindu pantheon and from the Epics and the *Purāṇas* quoted in the Sikh sacred writings have been made by the *Guru*-s, evidently to lay stress on the efficacy of Nāmā Smaraṇa (Japu), a basic tenet of Sikhism, meaning devotional contemplation of God. Their existence is very clearly not to be assumed literally nor are they objects of worship. They are mentioned only symbolically and metaphorically. So it does not follow, therefrom, that the *Guru* believed in the factual truth of the legends. Instead, the *Guru* wanted to ward off superstitions from mythology.

In *Gurbani*, Sri Ram Chandra and Sri Krishna and other Hindu deities are remembered to explain the greatness and omnipotency of the supreme reality. The *Guru* did not believe in incarnation of God.

All deities have been considered by them in the normal categories of men and creatures created by Him.

To quote *Guru* Arjun Dev :

"Śiva, Brahmā, demons and gods that are there, burn in the fire of death"[1].

"May the tongue which utters that God is subject to death be burnt"[2].

The *Guru* defines God as Formless and Brithless. "God is self-existent without form and incarnates not"[3]. "God alone is the one who is not born of a woman"[4]. In Hinduism, too, there is a cult known as *Āryasamāja* which treats *nirākāra* (insivible) God. Guru Gobind Singh in *Daśam Grantha* says :

"One Śiva was born, one died, and one was born again,

There have also been many incarnations of Rāma Chandra and Kṛṣṇa,

How many *Brahmās* and Viṣṇus there have been!

How many Veda and Pruāṇas!

How many collections of Smṛtis there have been and passed away!"[5]

There are other glaring contradictions on ideological issues between Sikhism and Hinduism. For example, like *Āryasamāja* in the Hindu fold, Sikhism does not recognise idol worship. Guru Nanak says:

"The ignorant fools worship stones little realising that stones which themselves sink cannot ferry others across"[6].

"Why do you worship stone? God is no stone"[7].

1. *SGGS*, P.1267
2. *Ibid.*, P.1136
3. *Ibid.*, P.247
4. *Ibid.*, P.473
5. *Daśama Grantha, Akāla Ustat*, P.272
6. *SGGS*, P. 558
7. *Daśama Grantha*, P.713

About mythical writings and Devi and Avatāra worship, *Guru Grantha Sahib* records:

"The Vedas, Brahma, gods and goddesses know not His secrets, and have no knowledge of the creator"[1].

"O brother, fools worship gods and goddesses. They do not know that these imaginary deities can give nothing"[2].

Bhagat Nāmadeva in *Guru Grantha Sahib* also says "They who worship Bhairava, shall become spites, they who worship Śītalā, ride donkeys and scatter dust. For myself, I take the name of one God".

"Neither the Vedas nor the Katebas know the mystery"[3].

"What can the poor Vedas and religious books do, when men understand do not the one Lord?"[4].

To quote Guru Arjan :

"Regarding and reciting the Vedas, Brahman grew weary, he did not find even a sesame seed's worth of God"[5].

"The Vedas reveal a knowledge of the temporal and the relative and, therefore, they imprecate mental fever and vain activity upon mankind"[6].

While in the Hindu tradition, duties are assigned in accordance with *Varṇa* system, the *Sikh* holy *Grantha* finds the Caste system antithetical to the concept of equality and fraternity. According to the Sikh Gurus, nobody is born high or low because all are children of God.

"Avvali Allah nur Upaia Kudrati ke sabh Bande"[7]

Inspite of all these contradictions, this is not to suggest that Sikhism rejects the ancient Indian scriptures as writing of the Sikh Gurus reflect consistent respect towards the scriptures of other faiths, more so towards the *Vedas* and *Upaniṣads*. Although a large part of

1. *SGGS*, P. 894
2. *Ibid.*, P. 637
3. *Ibid.*, P. 1021
4. *Ibid.*, P. 1153
5. *Ibid.*, P. 747
6. *Ibid.*, P. 1262
7. *Ibid.*, P. 1349

the *Vedas* is devoted to rites, rituals, mythology and ancient modes of worship of deities, underlying all this chaff is the kernel consisting of the idea of universal God, the ultimate Truth and principles for rightous conduct, which is similar in Sikhism.

Though the Sikh Guru doctrinally rejected the Hindu rituals of the *Janeu* and *Tilaka* (the sacred thread and the sacred mark on the forehead), still Guru Tegh Bahadur sacrificed his life in protest against persecution of the Kashmīrā Brahmins who were being forced to forsake the thread and the mark.

Inspired by the Vedāntic philosophy, the Sikh system projects the dominations of ethics over politics in a way that the empirical considerations are not sacrificed for spiritual elevation. The principle of the combination of particality and morality (*Miri- Piri*) in Sikhism accords very well with the philosophy of Hindu *dharma* where *karma* is as importanct as *dharma*, for example, Kauṭilya's *Arthaśāstra*.

It can be argued that the *Guru*-s were against conventionalism and not Hinduism. They amply drew from Hindu and Muslim scriptures and collected hymns of high and low Hindu and Muslim saints which conformed to the monotheism of Mohammad, humility of Christ, wisdom of Vedas, spirit of *Gītā* and purity of *Avesta*.

Although there are a lot of differences in the Hindu and Sikh faiths for establishing the Sikh identity when compared superficially, neverltheless, on close examination, Hinduism is such a wide canvas as it integrates all the religious identities in the world, one way or the other. One can trace the elements of all religions or sects in the Hindu range of theological knowledge as a recent research work, '*Vedānta as the Root of all Civilizations*', authored by an American *Sādhu* Stiffen Knapp (Swāmi Nandanandan Das), shows after reflection that Hinduism is the base for the evolution of a unified global theology.

In conclusion, we can safely claim that the *Grantha* is full of Sanskrit references, images, inspirations and expressions without which Sikhism would find it hard to express its religious philosophy to the world. *Gurmukhī* as sources in Sanskrit speak of a value- based way of life for all world citizens. However, this realationship needs further churning and research for an objective understanding of their mutual contribution.

A Synthesis of *Yoga* Varieties

(According to Nārāyaṇatīrtha)

Dr. Penna Madhusudan

In the Yogasūtras of Patañjali we find a definite treatment of the concept of *Yoga*, its varieties, result of *Yoga* and the summum-bonum of *Yoga* in the form of *Kaivalya*. This text and other texts of *Yoga* like *Gheraṇḍa*-Saṁhitā etc. have given rise to number of *Yoga* varieties like *Dhyanayoga*, *Mantrayoga*, *Nādayoga* etc. As a matter of fact, all there *Yoga* varieties, if practised perfectly, lead to self-realisation. But, people of low caliber could not see oneness among these and there arose a conflict among the followers of different *Yoga* varieties.

The *Yogasutras* of Patañjali mention by name only one *Yoga* variety that is Kriyāyoga in the second *pada*. But Patañjali must have had in his mind the possibility of other *Yoga* varieties also. It is for the commentaries to mention, analyse and synthesize these. So that the beginners in the *Yoga* system can get enough vision to find oneness among different *Yoga* varieties.

Among the ancient commentators, Vachaspati Misra and Vijñānbhikṣu did mention about the possibility of finding other *Yoga* varieties in the Yogasūtras of Patañjali but the credit of treating that as a separate topic and authenticating other *Yoga* varieties by finding them in the *Yogasūtra*-s of Patañjali goes definitely to Nārāyaṇatīrtha, a saint and scholar of the seventeenth century.

Nārāyaṇtīrtha (NT) who lived in Varanasi during the seventeenth century commented on the important works of almost all the *darśana*-s. But his personal interest in the *Yoga darśana* may be understood from the three commentaries that he composed on the Yogasūtras. Though he did not mention anything about the reason why he composed three commentaries on the same i.e. *Patañjali Yogasūtras*. From the

colophon of these MSS, it can be known that he had different readers with varied calibre in his mind while composing the commentaries. Among these commentaries the biggest one '*Yogasidhāntacandrikā*' has been published long ago from Benaras, but that contained only some part of the text as the rest of the part was not available then. The other two commentaries known as '*Yogavṛtti*' and '*YogaCandrikā*' have been published. Mr. Ko Endo, a scholar from Nagoya University, Japan had brought for the first time to the notice of the scholars that the complete text of the Yogasidhāntacandrikā exists in Ms. form in the Madras Govt. Oriental Manuscript Library. Thus, all the three commentaries are yet to be published.

The aim of the present paper is to analyse these commentaries and bring out their merits for a clearer understanding of *Yogasūtra*-s of Patanjali.

(i) Authenticating the other Yoga varieties by finding them in the *Yogasutra*-s of Patañjali :

As mentioned earlier, NT is the first commentator to make an attempt towards authenticating and synthesizing the other Yoga varieties. According to his commentary Yogasidhāntacandrikā (YSC), fifteen varieties of Yoga can be found in the Patanjali Yogasūtras. They are as follows:

1. *Mantrayoga*
2. *Jñānayoga*
3. *Advaitayoga*
4. *Bhaktiyoga*
5. *Caryāyoga*
6. *Haṭhayoga*
7. *Lakṣhyayoga*
8. *Brahmayoga*
9. *Śivayoga*
10. *Vāsanāyoga*
11. *Dhyānayoga*
12. *Siddhiyoga*

13.*Layayoga*

14.*Kriyāyoga*, and

15.*Karmayoga*

The unpublished Ms. contains even the definitions of these as per NT. Definition of each Yoga variety and its authentication as attempted by NT will be discussed now.

1.*Mantrayoga* : NT explains this as 'जपानुष्ठानम्' and opines that this *Yoga* variety can be understood from the sūtra (2-32 तज्जपः तदर्थभावनम्). He explains that the word 'तज्जपः' in the *Sūtra* is to mean this Yoga variety only. Thus, according to NT, the *Mantrayoga* is also mentioned by Patañjali in the Sūtra 2-32 in the form of chanting the sacred syllable *'Praṇava'*.

2.*Jñānayoga* : *Jñānayoga* as per the YSC, is प्रकृतिपुरुषविवेक (distinct realisation of matter and consciousness) which can be found into same Sūtra (2-32) being suggested by the words 'तदर्थभावनम्'. Thus, contemplating on the meaning of the Praṇava is Jñānayoga.

3.*Advaitayoga* : According to the YSC, this Yoga is 'अद्वितीय-परमात्मनि वेदवाक्यानां तात्पर्यनिर्णयः' (Ascertaining the meaning of the Vedic sentences as the non-dual *Brahman*). This *Yoga* can be found in the same *Sūtra* (2-32). Because the word 'तदर्थभावनम्' in the Sūtra means 'Contemplating on the meaning of *Praṇava*' also. The meaning of *Praṇava* is the non-dual *Brahman*. This NT has explained while commenting on the Sūtra 'तस्य वाचकः प्रणवः'

4.*Bhaktiyoga* : In the opinion of NT this Yoga is *Premabhaktiyoga* only. He explains this as परमेश्वरचरणारविन्दविषय-एकान्तिक-आत्यन्तिकप्रेमवाहरूपा This *Yoga* variety is found in the Sūtra 'ईश्वरप्रधिनाद् वा' (1-23) explains the word प्रणिधान of Sūtra as 'प्रणिधीयते तदेकमात्रनिष्ठं मनः क्रियते अनेन इति पुनः पुना रूपं प्रेम' and identifies this with *Bhaktiyoga*.

(i) *Paramamukhya* : The *Bhakti* of *Gopikās* belongs to this category. The mind of *Gopīs* transforms into Lord Kṛṣṇa only on hearing about his virtues etc. This extreme love for God, where the aspirants, mind has no other object in it,is Paramamukhya. BG (XII-8) Ṡsloka recommends this *Yoga* for emancipation.

(ii) *Mukhyam* : This type of *Praṇidhāna* is otherwise called *Abhyāsayoga,* recommended for other aspirants who cannot fix their mind always on the Lord. These aspirants should practise to bring back their mind from external objects and fix on the Lord. BG (XII-9) *Śloka* corresponds to this type of yoga.

(iii) *Mukhyajatiyam* : This type of *Praṇidhāna* is recommended to other aspirants who find even *Abhyāsayoga* difficult. In this *mukhyajātīka-Praṇidhāna,-* external *Karma* also is included. Ekādaśī Upavāsa etc. can be observed if the aspirant is unable to practise *abhyāsayoga*. Thus any external worship done for the Lord is *mukhyajātiyaka Pranidhāna*. Lord Shri Kṛṣṇa recommends this type of worship in BG (XII-10)

(iv) *Mukhyakalpam* : In the absence of ability to fallow the *Mukhyajātīyaka praṇidhāna,* this *Mukhyakalpam* can be followed. Thus, when one is unable to perform any special *karma* for the Lord, one can at least submit all the *karmas* to the Lord without expecting any furit. Submitting all the *karma* done by nature, to the Lord is *Mukhyakalpa-praṇīdhāna*. BG (XII-12) *Śloka* corroborates the same.

NT opines that the Vedic *karma* is very difficult to be performed as it is shrouded with many tough rules. Therefore, this *Prema Bhaktiyoga* is suitable to the present day man.

5. *Carayayoga* : NT defines this as *'Paramahaṁsya Sthithi'* or विषयगुणविषये वितृष्णा. According to YSC, this type of *Yoga* is found in the Sūtra (YS 1-33) The Sūtra recommends the practice of cultivating positive feelings towards the happy, the unhappy, the pious and the sinful, for the cessation of thought-waves. Thus the Sūtra means-

In order to achieve mental quietude-

one should be friendly with the happy,

Compassionate towards the unhappy,

joyful towards the pious and

indifferent towards the sinful.

Instead of cultivating harmful feelings towards each other it is better to cultivate the positive feelings by which mental peace is gained.

Explaining this YS,NT comments that this *Caryāyoga* removes mental impurities and then comes the *sāttvika dharma,* mind becomes

quiet, then gradually becomes concentrated also. However, this is possible to a detached mind, therefore NT concludes that Caryāyoga is detachment only.

6.*Haṭhayoga* : As a matter of fact, *Haṭhayoga* is very popular for the *Āsana*-s and *prāṇāyāma* techniques. NT finds this yoga variety in *YS* (1-34) where the breathing-exercises are commended for obtaining steadiness of mind.

NT explains that among all the varieties of prāṇāyāma, the Recita prāṇāyāma is best for concentration, when *Prāṇa* is controlled, the mind is also controlled as there is inseparability between the two.

In fact, *Haṭhayoga* is identical with Prāṇāyāma, says NT. He quotes from the *Haṭhayoga* texts:

हकारेण सूर्योऽसौ ठकारेणेन्दुरुच्यते ।
सूर्याचन्द्रमसोरैक्यं हठ इत्यभिधीयते ॥

सूर्याचन्द्रमसोः प्राणायामयोरैक्यलक्षणः ।
हठयोगो योगबीजं प्राणायामः प्रकीर्तितः ॥

In the word *Haṭha,* the latter *Ha* stands for the sun, the letter '*ṭha*' stands for the Moon. Therefore, *Haṭha* indicates the union of sun and the moon which in Yoga are the two main *Nāḍī*-s, Iḍā and Piṅgalā. Therefore, practicing to gain control over the breath by channelising it in the Īḍa and Piṅgalā nadis in Haṭhayoga.

It may be doubted why NT has taken this *Sūtra* to mean Haṭhayoga only as this *Sūtra* recommends only *Prāṇāyāma*. *Haṭhayoga* is popularly known to include *Āsana, Kriyā, Bhandha* and *Mudrās* also. Therefore, NT quote this verse from *Haṭhayoga* texts in support of his view that *Haṭhayoga* is basically identical with Prāṇāyāma and others are only supplementary to it.

7.*Lakṣyayoga* : NT defines this Yogavariety as 'fixing mind on different points' (देशबन्धादि *YSC* 1-1) He opines that the *YS* (1-35), where fixation of mind on tip of nose etc. is recommended for concentration, is in favour of the *Lakṣyayoga*. The *Yogasūtra* states that the aspirant attains the ability to control his mind through the divine faculty of smelling the divine smell etc. All the commentators on that explain that this assertion (assurance) enables the aspirant to practise more and achieve mental control.

NT quotes a verse from the smṛtis according to which fixing gaze on the tip of the nose etc. is *Lakṣyayoga*.

या हि नासादिदेशेषु दृष्टिः पुंसां स्थिरा भवेत् ।
स लक्ष्ययोग आख्यातो योगो श्रद्धाकरः परः ॥

8. *Brahmayoga* : *NT* defines *Brahmayoga* as 'शब्दब्रह्मात्मनो नादस्य अनुसंधानम्' (Contemplating on the Nāda that is *Śabdabrahma*). According to *YSC*, this *Yoga* is found in the *YS* (1-36) which means that the sorrowless and effulgent thought-wave also are conducive to mind-control'.

NT explains this *Sūtra* in two ways. According to first explanation, the *Brahmayoga* is seen to be recommended in this *Sūtra*. *'Viśoka' NT* explains as devoid or sorrow of difficulty arising out of the compulsion of taking many aide etc., and he explains 'ज्योतिष्मती' as the thought-wave which has the divine effulgence as its object. Thus, in his opinion, both the words are used in adjectival sense qualifying the thought-wave. In the place of heart one should imagine an eight petalled lotus facing downwards. By practising the रेचितप्राणायाम one should try to open this and imagine the *Sūryamaṇḍala* of twelve-digits on that. This corresponds to the wakeful state and the letter *'akāra'* on that one should imagine the चन्द्रलोक with sixteen digits corrosponding to the dream state and उकार on that the वह्निमण्डल with ten digits corrosponding with the deep-sleep state and मकार. Even on that is to be imagined the absolute *Brahman* in the *Nāda* form. This is the *Brahmayoga*. *NT* quotes verses from the Gītāsāra, *Haṁsopaniṣat* etc in support of his view.

9. *Śivayoga* : *NT* defines this as सामान्यतो भगवदाराधनरूपः इत्याख्यः, परमानन्दसाक्षात्कारात्मकः श्रवणकीर्तनादिसाधनभक्तिजन्यः and seems to opine that this is born out of *Bhakti*. This is of the form of realisation of absolute bliss.

This *Yoga* variety also is stated to be present in the same *Sūtra* (1-36). While giving the second explanation *NT* states that the same Sūtra can be interpreted to mean the *Śivayoga* also. According to this explanation, the mental perception having the self as its object is ज्योतिषमती and the same is विशोका due to the fact that the troubles that are experienced in the *Haṭhayoga* etc. are not present in this *Śivayoga*.

In this *Śivayoga*, mind is fixed on the effulgence between eyebrows as the *Pratyagātmā*. This *Yoga* is called *"Śāmbhavī mudrā"* in the Tantric texts.

NT explains the difference between the *Brahmayoga* and *Śivayoga* saying that in *Brahmayoga* other than the self is the object and in *Śivayoga* the self is the object.

10. *Vāsanāyoga* : *NT* explains this as 'निर्विण्णस्य आत्मतत्त्वजिज्ञासा मुमुक्षुत्वादि' according to which *Vāsanāyoga* is fixing mind on the mental state of the detached like *'Sanaka'* 'Śuka etc.' This Yoga removes the undesirable tendencies from the aspirant's mind and makes it progress. If mind is repeatedly fixed on the mental state of the detached in which a desire to know the self and to release oneself is present, by that the evil tendencies can be removed from the mind.

According to *YSC*, this *Yoga* variety is indicated by Patañjali in the *YS* (1-37) where it is mentioned that a mind concentrated on the mental-states of the detached souls is a means to attain *Samādhi*.

11. *Dhyānayoga* : This is explained by *NT* as 'अभिमत-विष्णु-आदिसगुण-स्वरूपलक्षण' which means contemplating on the *Saguṇa* form of *Śiva*, *Viṣṇu* etc. This Yoga variety is found in the *YS* (1-39). This *Sūtra* states that one can contemplate on any thing that one desires to attain mind-control.

NT dissolves the compound in another way also. यथाभिमतानां यथाभिमतेषु ध्यानात् यथाभिमतध्यानात् This means that one can imagine the presence of sacred places, deities, letters etc. in different limbs of one's body. Among the commentators, *NT* is the only commentator who explains (in a detailed manner) this *Dhyānayoga*. According to *YSC*, the presence of *Ayodhyā* in the *Sahasrāra*, of Mathura in the *Anāhatacakra* and of other sacred places in other places can be imagined. To support his view, *NT* quotes profusely from the *Brahmapurāṇa* here.

12. *Siddhiyoga* : *NT* explains this as 'नाडीशुद्ध्यादिरूपः रेतोधी इत्यादिः' which means the *Kriyās* such as *Nāḍīśuddhi* and other constitute the *Siddhiyoga*. According to the verse that NT quoted to support his view, *Siddhiyoga* is a type of *Yoga* which includes the practice of Prāṇāyāma, *Kriya*, *Bandha* etc. According to *YSC*, this Yoga is stated by Patañjali in the *YS* (1-40) which states the result of mind control as control or victory over the micro-beings like *Paramāṇus* etc. and also the macro like the *Viyat* etc. *NT* explains that by the practice of this Yoga the aspirant

can overcome thirst, hunger etc. and thus this Yoga is conducive to *Samādhi* also.

13.*Layayoga* : *NT* identifies this *Layayoga* with *Samprajñatā* type of *Samādhi* and finds it in the *Yogasūtra*(1-41). The *Sūtra* states that due to the cessation of thought-waves, the preceiver, the preceived and the perception merge into one. Following Vācaspati Mishra, *NT* states that this Sūtra explains the *Samprajñāta* Yoga. Vijñānbhikṣu differs from Vācaspati Mishra and says that the *Sūtra* mentions the result of *Samprajñāta Samādhi*. Taking the words 'तत्स्थ तदञ्जनता' from the *Sūtra*, *NT* states that the *Laya* Yoga is indicated here. The word 'सभापति' according to him is the word for *Laya*.

14.*Kriyā yoga* : *NT* does not need to search in any Sūtra for this because the Sutrakāra Patañjali himself has stated this in the *YS* (2-1). According to this *Sūtra* '*Kriyāyoga* means austerities, study of scriptures and devotion to the Lord, all together.'

NT emphatically states that austerities, study of the sacred texts and devotion to the Lord, these three together constitute the Kriyāyoga. He justifies the word *Kriyāyoga* in the singular form.

NT explains the inclusion of these in the *Niyama* i.e. the eight limbs of the *Yoga*, by saying that these three are very necessary for *Samādhi*. The next *Sūtra* (*YS* 2-2) states the result of this *Kriyāyoga* as 'attenuation of ignorance etc. and quick realisation of Samādhi' He explains that the suffix '*chvi*' in the word 'तनूकरण' indicates that the impurities of mind get lessened by *Kriyāyoga* but they cannot be destroyed. *Kriyāyoga* is based on *Varṇa*, *Āsrama* etc. therefore it is not capable of destroying the ignorance etc.

15.*Karma yoga* : There appears a two-fold explanation of this *Yoga* in the *YSC*. According to the first explanation found in the unpublished Ms. of *YSC*, *Karmayoga* means 'the sacred ceremonies like *Puṁsavana* etc. enjoined in the *Dharmaśāstras*'. According to the second explanation found in the published text of *YSC* (2-28), *Karmayoga* is practice of the eight limbs of *Yoga* with special emphasis on the *Karma* and *Bandha*. That is the reason why NT explains the *Karma*-s and *Bandha*-s while commenting on the *Sūtra*.

Thus *NT* tries to authenticate the fifteen different varieties of *Yoga* by finding them in the *Yogasūtras* of Patañjali. He explains that the 'Rājayoga' is no other than the *Nididhyāsana* ordained in the *Upaniṣads*. The other Yoga varieties like *Kriyāyoga* etc. cannot be a direct cause of self-realisation and *Kaivalya*. Thus a sincere and regular practice of any of these Yoga varieties helps the Sādhaka progress towards the *Rājayoga* only. And *Rajayoga* alone is capable of bringing about the '*Ṛtambharā prajñā*' by which the *Kaivalya* is realised.

Coming to the other points the NT dwelt upon in his *YSC*, worth-mentioning are the following :

1.The *Asamprajñatā Samādhi* also is a thought-wave. *NT* mentions this at many places of not only this commentary but also his other commentaries. In his opinion, the *Asamprajñatā Samādhi* should not be understood as the complete absence of thought-wave. In the *Asamprajñatā Samādhi* also the thought-wave is present in the *Nirvikalpa*-form. *NT* explains this saying that the remembrance in the wakeful state after the *Asamprajñatā Samādhi* gives rise to the inference of the presence of a thought-wave. Without experience this is not possible. Therefore, a thought-wave must be accepted in the *Asamprajñatā Samādhi* also. To show its difference from other thought-waves it should be accepted as a *Nirvikalpa*-thought-wave. In support of his view NT quotes sentences from the *Piṅgala Upaniṣad*.

2.*Avidya* in the *Yoga* system is not identical with the *Aviveka* of the *Sāṁkhya* system nor with the *Tamas* constituent of Prakṛti. NT defines *Avidyā* as the continuing error in the mind.

3.The theory of error in the *Yoga* system is not '*ANYATHĀ KHYĀTI*' as suggested by Vijñānabhikṣu, it is the '*SADASAT KHYATI*' of the Saṁkhya system.

4.*NT* is the only commentator who explained the concept of *Avatāra* and its various kinds.

5.*NT* explained the many varieties of *Prāṇāyāma* and the possible mishaps lurking behind the practice of the, *Dharana* and Dhyāna.

Among all the commentaries on the *Yogasūtra*-s, the *YSC* of *NT* deserves special mention as it presents to the reader the important doctrines of *Yoga* safeguarding its position as a *Śāstra*.

The Contribution of Śrīmad-Bhagavadgītā to the World Civilization

Dr. Michael

An evenful century has come to an end and we have just crossed the threshold and entered not just a new millennium. From the century we have left behind, we have inherited unprecedented comforts, conveniences and luxuries-thanks to the advances in science and technology. The bewildering revolutions in the fields of satellite communication and supersonic aviation have transformed the world into a global village. Given the enormous possibilities for pleasure and comfort, one would have expected man to live in peace and harmony with fellow human beings. Yet, strangely, the scenario is one of spite, anger, war, restlessness and turmoil. Mankind is caught in a cauldron of hatred and suspicion. The deep-seated desire of man is for a world, which can ensure peaceful co-existence. The great scripture, Śrīmad Bhagvadgītā, can fulfill this desire of man.

Śrīmad Bhagavadgītā, the celebrated religio-philosophical poem of India, is part of the *Bhīṣmaparva* of the great epic Mahābhārata. It comprises eighteen chapters and contains seven hundred verses. The *Gītā* restates the central teaching of the *Upaniṣads*. This is evident from a popular verse from the Vaiṣṇavīya Tantrasāra, which states;

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

The *Gītā* has served as the prime authority on moral instruction and as a philosophical and religious text. It has been an aid for millions of people to understand the supreme ends of life as it has the eternal and imperishable truths which are applicable to all ages and countries. As one among the *Prasthānatraya,* the *Gītā's* prime objective is promotion of *'dharma'*; aiming at the highest good of

humanity. The sacred scripture is a treasure trove of profound knowledge and great wisdom; that it contains the secrets of spiritual life and is the best moral code for the guidance of a cultural society.

The *Gītā* has exercised an influence that extended in early times to China and Japan and later to the lands of the West. The two chief works of *Mahāyāna Buddhism, Mahāyanaśraddhotpatti* and *Saddharmapuṇḍarika* are deeply indebted to the teachings of the *Gītā*". J.W. Hauer, the official exponent of "The German Faith" gives to the *Gītā* a central place in the German faith. He calls it "a work of imperishable significance". He states the central message of the *Gītā* in these words; "We are not called to solve the meaning of life but to find out the deed demanded of us and to work and so, by action, to master the riddle of life."[1]

Ever since it was first translated into English by Charles Wilkins 200 years ago, the *Gītā* drew the attention of the West as a poem of beauty and universal wisdom. Translations into Western languages abound, making it the most translated text after the Bible. In the words of William Von Humbolt, the *Gītā* is "the most beautiful, perhaps the only true philosophical song existing in any known tongue."[2] In the words of Aldous Huxley, "The *Gītā* is one of the most comprehensive summaries of perennial philosophy ever to have been made. Hence its enduring value, not for Indians, but for all mankind"[3]. Mascaro, in his Penguin translation of the *Gītā* writes: "The *Gītā* is not a mere revered book of the Hindus, but is also a book of universal wisdom." For Kenneth Walker, a great physician who admires the psychology of the *Gītā*, "It is one of the great best three or four books of the world. I have been working on psychology for more then ten years now, and I can tell you that in my opinion, the *Bhagavadgītā* contains more true psychology than the whole libraries of modern treaties."[4]

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1. S. Radhakrishan-"*The Bhagavadgītā*"-P.II. Blackie and Son, Publishers Pvt. ltd. Bombay, 1982.
2. Quoted by Radhakrishnan in "*The Theism of Bhagavadgītā*" p.1
3. S. Radhakrishnan "*The Bhagavadgītā*"-P.12. Blackie and Son, Publishers Pvt. Ltd. Bombay, 1982
4. Quoted by Dr. P.Nagaraja Rao "*The Bhagavad Gītā*, Published by the author, 54 Rangachari Road, Mylapur, Madras, 600004-1986.

The backdrop to *Śrīmad Bhagvadgītā* is a crisis. Arjuna was facing a dilemma wherein he could not identify the right path. He was confused, defeated and despondent. He was in the battlefield of Kurukṣetra where both the armies were ready to fight. He was deluded at that moment by ignorance and could not take the right decision. At that crucial juncture Arjuna takes refuge at the feet of Lord Kṛiṣṇa, surrendering himself completely to Him. The Blessed Lord takes him with love, giving him the necessary light.

Today more than ever, the world requires the light of the *Gītā* to dispel the darkness that has obscured it. In fact the battlefield of Kurukṣetra is our own life where the fight between right and wrong, truth with untruth, justice and injustice and knowledge and ignorance is going on incessantly. The *Gītā* teaches us the way to wage a victorious war. The world today is after material prosperity and trying in vain to find happiness and peace. In reality, unhappiness and absence of peace have become the trait of modern man. It is in this kind of a hopeless situation that the nectar of the *Gītā* can give life divine to the suffering mankind.

The root cause for the suffering of mankind is sin born of ignorance. Sin distances man from God and is the greatest impediment to the realization of God. Though not willingly, man is in the clutches of sin. The *Gītā* points to this through Arjuna's question about this. "Now impelled by why does man commit sin? Though loath to sin he is driven to it forcibly, as it were."[1] The Blessed Lord answers the question by saying, "This is wrath, born of the constituent *rajas*. He is voracious, a great sinner, know him to be the foe in this context. Just as fire is obscured by smoke, the mirror by dirt and embryo by the womb, so is knowledge by craving. Knowledge is obscured by this persistent foe of the knower, i.e., by craving as by an insatiable fire. His abode is said to be the senses, mind and intellect. By means of these he obscures knowledge and deludes the embodied man."[2]

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1. अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
   अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ 3:36
2. काम एष क्रोध एष रजोगुणसमुद्भवः ।
   महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

Sin separates man from God and leads him to the path of destruction. Attachment to the objects of senses is the first step in that direction. Man then becomes materialistic, forgetting his spiritual nature. He becomes selfish and self-centred. He goes on amassing wealth upon wealth as though never satisfied. The effort to quench his thirst for the things of the world never ceases as his wants are endless; the more he owns, the more he wants; the more he wants, the more empty he feels. This madness for the material craving ends in destruction. The *Gītā* puts it beautifully like this -"Attachment to objects is born when one ponders on them; of attachment is born desire, and of desire, wrath. From wrath arisesdelusion, from delusion failure of memory. Due to the latter, intelligence perishes and from its loss total destruction ensues"[1] The Blessed Lord, says not to take delight in the enjoyments born of objective contacts as it causes only pain. Since they have a beginning and an end one should not delight in them.[2] They should not indulge in attaining this impermanent happiness.

In order to destroy this sin one has to control the mind first and through mind senses. One has to realise the self within and through it one has to restrain in the intellect, the mind and the senses.[3] But it is not that easy to control the fickle mind. Ajuna raises a very lively doubt on behalf of all of us, when he says: "The mind is indeed fickle, O Kṛṣṇa, a tormentor, powerful and hard. I deem

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धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुःष्पूरेणानलेन च ॥
इंद्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ Gītā,3.37-40

1. ध्यायतो विषयान् पुंसः संगस्तेषूपजायते ।
संगात् संजायते काम क़ामात् क्रोधोऽभिजायते ॥
क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशात् बुद्धिनाशोः बुद्धिनाशात् प्रणश्यति ॥ *Ibid.*,2.62-63
2. ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ *Ibid.*,5:22
3. एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ *Ibid.*,III:43

its control as extremely difficult as that of the wind"[1] The Lord clarifies Arjuna's doubt by saying that it is possible to control the mind by means of practice and detachment[2]. One has to bring the fickle all causes whatever that make it sally forth.[3] In another place it is said in the *Gītā* that "even if among all sinners, you are the very worst, by this raft of knowledge you go beyond sin. The fire of knowledge reduces all binding works to ashes."[4]

Above all these efforts one needs to have God's grace to get rid of the unconquerable enemy - the sin. The Blessed Lord says, "with your mind fixed on Me, you will overcome all obstacles due to my grace."[5] God's grace alone enables us to get rid of the fetters of sin. This grace is given to those who surrender completely to God and it will enable them to realize Him. The Blessed Lord assures us to cleanse us of our sins by saying. "Giving up all *dharma*, seek refuge in Me, alone; I shall liberate you from all sins, grieve not"[6]. God liberates man pouring on him His grace.

The nature of God is described in the *Gītā* throughout. God is the creator, sustainer and the annihilator of the universe. "He pervades the entire world, by His unmanifest form. All beings dwell in Him but He dwells not in them.[7]. Thus he is both immanent and transcendent. "He is tthe source of all things and all things proceds

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1. चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ *Ibid.*,6.34
2. असंशय महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौंतेय वैराग्येण च गृह्यते ॥ *Ibid.*,6.35
3. यतो यतो निश्चरति मनश्चचलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ *Ibid.*,6.26
4. अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ *Ibid.*,4.36
यथैधांसि समिद्धोग्निर्भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥ *Ibdi.*,4.37
5. मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनंक्ष्यसि ॥ *Ibid.*,18.58
6. सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ *Ibid.*,18.66
7. मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ *Ibid.*,9.4

from Him"[1] "The God is wise, the ancient Ruler, subtler than subtle, upholder of all, imponderable of form, resplendant like the sun beyond darkness".[2] "He is the father of this world, its mother, sustainer, holy object of knowledge, the sacred syllable AUM, the Goal the support, the dissolution, existence, Treasury, and indestructible seed.[3]. He is the father, the supplier of the seed".[4]

The most holy abode of the Blessed Lord is our heart. Our heart is the great temple where the almighty dwells.[5] God is in the heart of all beings.[6]

The *Gītā* asks us to know the soul which is the part of the Lord Himself.[7] The soul is imperishable and eternal in every being. It is never born, or it never dies. Unborn, eternal and everlasting, this ancient one is not slain when the body is slain[8]. It is unmanifest, imponderable an dimmutable.[9] Weapons do not cut it, fire does not burn it. Neither does water wet it nor does the wind dry it. It is eternal, all pervasive, stable, immovable and everlasting.[10] The

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1. अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
   इति मत्वा भजंते मां बुधाः भावसमन्विताः ॥ *Ibid.*,10.8
2. कविं पुराणमनुशासितारमणोरणीयां समनुस्मरेद्यः ।
   सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ *Ibid.*,8.9
3. पिताऽहमस्य जगतो माता धाता पितामहः ।
   वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥
   गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
   प्रभवः प्रलयः स्थानं निधानं वीजमव्ययम् ॥ *Ibid.*,9.17-18
4. सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति यः ।
   तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ *Ibid.*,14.4
5. सर्वस्य चाहं हृदि संनिविष्टो मत्तःस्मृतिर्ज्ञानपोहनं च ।
   वेदेश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ *Ibid.*,15.15
6. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
   भ्रामयन् सर्वभूतानि यंत्रारूढानि मायया ॥ *Ibid.*,18.61
7. ममैवांशों जीवलोके जीवभूतः सनातनः ।
   मनः षष्ठानींद्रियाणि प्रकृतिस्थानि कर्षति ॥ *Ibid.*,15.07
8. न जायते म्रियते वा कदाचिन्नायं भूत्वाऽभविता वा न भूयः ।
   अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ *Ibid.*,2.20
9. अव्यक्तोऽयमचिन्त्योभयमविकार्योऽयमुच्यते ।
   तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ *Ibid.*,2.25
10. नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
    न चैनं क्लेदयंत्यापो न शोषयति मारुतः ॥
    अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
    नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ *Ibid.*,2.23-24

imperishable is bound by sin to this *Saṁsāra*. Once the sin gets diestroyed the soul turns towards God. The almighty God who dwells in our heart enjoins us to worship and adore Him with all our mind, all our strength and all our heart. he says , "Set your mind on Me; be my devotee, sacrifice unto Me; pay obeisance to Me, Being wholly intent on Me, thus uniting your self; you will surely come to Me"[1] "Seek refuge in Him alone with all your heart and all you soul. Due to His grace you will win peace supreme and status eternal."[2]

It is by knowing the eternal self within us and turning towards God that one attains salvation, which is the cessation from the cycle of birth and death. The *Gītā* holds forth three paths to attain this salvation, viz the path of action; the path of knowledge and the path of devotion. All these three are not different but are complementary to each other and unite one with the almighty God.[3]

The moment one is under the spell of the grace of the Lord he does everything to please God. He surrenders everything to the Lord. The *Gītā* enjoins us to perform actions without attachment to its fruit. It says "to work alone have you the right and never to the fruits. Do not be impelled by the fruits of work. Do not be tempted to withdraw from actions. Giving up attachment and established in Yoga, with evens is Yoga.[4] By performing actions in this way one attains the knowledge of God; we are liberated from the bondage of birth and death, and attain the status which is free from all sufferings. The *Gītā* teaches mankind thus how to perform actions and attain to the highest goal. All the three paths lead man to the Lord. A man who is in God will love his creation as well. "All works, without

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1. मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
   ममेवैष्यसि युक्त्वैवमात्मानः मत्परायणः ॥ *Ibid.*,9.34; 18.65
2. तमेव शरणं गच्छ सर्वभावेन भारत ।
   तत्प्रसादात्परं शांतिं स्थानं प्राप्स्यसि शाश्वतम् ॥ *Ibid.*,18.62
3. ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
   अन्ये सांख्येन योगेन, कर्मयोगेन चापरे ॥ *Ibid.*,13.24
   संख्ययोगौ पृथग्बालाः प्रवदन्ति न पंडिताः ।
   एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ *Ibid.*,5.41
4. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
   मा कर्मफलहेतुर्भूः मा ते संगोऽस्त्वकर्मणि ॥
   योगस्थः कुरुकर्माणि संगं त्यक्त्वा धनञ्जय ।
   सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ *Ibid.*,2.47-48

exception, culminate in knowledge".[1] Knowledge dispels darkness and takes us to the Lord and we become a new creation; a *Yogin*, who beholds the self in all beings and all beings in the self.[2]

Those who worship the lord with devotion live in the Lord and He in them.[3] The Lord's devotee never perishes.[4] The nature of a man who is in God is well described in the following verses. "He hates no beings, is friendly and compassionate; he is rid of all sense of passion and of egoism; he remains the same in pleasure and pain and he is patient. Happy without a break, integrated, self-disciplined and of steadfast resolve; he is My devotee who has steeped his mind and intellect in Me; he is dear to Me"[5].

When one experiences God he finds contentment and rejoices in his heart. Through self-discipline one attains liberation here itself, in this life with the mortal body. He experiences unlimited happiness and peace here and becomes one with the *Brahman* after the death of this body. Such a person leads his life on this earth not as a slave but as a master and this enables him to enjoy the creation of God with its wonder and beauty without disturbing the inner tranquillity. Then the things of the world rush to him and not he to them. He is in world but not stained by it. He abides in God even experiencing the bliss with a steady intellect. He is called a स्थितप्रज्ञ or a योगारूढ or a गुणातीत.

The liberated soul, who is free from sin, its senses under control,is engaged in the service of the Blessed Lord and experiences bliss. At the same time he is sensitive and compassionate to his suffering brethren. He involves himself in the welfare of the whole creation. He meditates on the glory of God and praises and adores

1. सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ *Ibid.*,4.33
2. सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
   ईक्षते योगयुक्तात्मा सर्वत्र समदर्शिनः ॥ *Ibid.*,6.29
3. ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ *Ibid.*,9.29
4. क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति
   कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ *Ibid.*,9.31
5. अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
   निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥
   संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
   मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ *Ibid.*,12.13-14

him for ever. "He discards wholly the desires of the heart, is content with the self, evenminded in sufferings and pleasures, unattached, fearless, without wrath and wholly withdraws his senses from their objects, mastering his mind he attains serenity, his suffering ceases and his reasons become steadfast. Rid of all sense of 'mine' and 'I', he wins peace. This is the status of *Brahman* and attaining it none gets deluded any more. Abiding in it one gets super-consciousness in *Brahman* at the hour of death."[1]. "With joy within sporting within and likewise, with light within the Yogins become *Brahman* and wins peace of *Brahman*".[2] "The seers win the peace of *Brahman*, their sins attenuated, doubts cut through, the inner sense controlled, they are busy promoting the welfare of all living beings.[3] "Pain and pleasure are one to him who abides in his self. He treats alike cold, stone and gold. To the wise, the pleasant and the unpleasant are alike; so to censure and praise. He is equal in honour and disgrace; equal towards friend and foe. He does not initiate any action. Such an one is styled the transcendent sage. He who with the unwavering *Yoga* of devotion, serves Me, transcends these constituents and become fit for the status of *Brahman*."[4]

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1. प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
   आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ *Ibid.*,2.55
   दुःखेष्वनुद्विग्नमनः सुखेषु विगतस्पृहः ।
   वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ *Ibid.*,2.56
   यः सर्वत्रानभिस्नेहः तत्तत्प्राप्य शुभाशुभम् ।
   नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ *Ibid.*,2.57
   यदा संहरते चायं कूर्मोऽगानीव सर्वशः ।
   इंद्रियाणींद्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ *Ibid.*,2.58
   विषया विनिवर्तन्ते निराहारस्य देहिनः ।
   रसवर्जं रसोप्यस्य परं दृष्ट्वा निवर्तते ॥ *Ibid.*,2.59
   रागद्वेषवियुक्तैस्तु विषयानिंद्रियैश्चरन् ।
   आत्मवश्येर्विधेयात्मा प्रसादमधिगच्छति ॥ *Ibid.*,2.64
   प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
   प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्टते ॥ *Ibid.*,2.65
   एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
   स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ *Ibid.*,2.72
2. योऽन्तः सुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः ।
   स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ *Ibid.*,5.24
3. लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
   छिन्नद्वैधा यात्मानः सर्वभूतहिते रताः ॥ *Ibid.*,5.25
4. समदुःखमुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
   तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ *Ibid.*,2.14.24

To conclude: The greatest contribution of *Śrīmad Bhagavadgītā* is its spiritual teachings. Salvation or *mokṣa* is the *summum bonum* of the *Gītā*. One can attain this, according to *Gītā*, both here and hereafter. There are the sages who have attained liberation here itself. His faith and trust in God enables him to be an instrument of God to work for the welfare of the world filled with love and compassion. Thus, according to the *Gītā* the ultimate happiness and peace is in God and in serving Him with faith and devotion. The world today, with its tremendous development in science and technology is suffering for want of love, happiness and peace. The majority of human beings is deprived of their rightful needs. This is because of the selfishness of man, which is the result of sin. The world is not with God; worldly riches and pomp have replaced God. Men are reposing greater faith in his own ability and strength. His consciousness is obscured by ignorance, which is the primary cause for human misery. Human beings are groping in darkness in the absence of spiritual light. Unless this light is regained there is little hope for mankind. True happiness and peace is attained only through love of God and love of His creation. And the *Bhagvadgītā*, the sacred scripture, offers the necessary light to the world. It not only ensures joy and peace, for the individuals, but the whole humanity, nay, the whole creation.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारंभपरित्यागी गुणातीतः स उच्यते ॥
मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ *Ibid.*,14.24-26

Importance of Psychology in Teaching Sanskrit

Dr. Rachna Verma Mohan

Man is gifted with a rare quality of speech. It makes him superior to other living beings. Through language we can express our ideas, thoughts and feelings and ourselves more conveniently and effectively. Sanskrit is a very ancient and prosperous language. It has rich literature and every aspect of human life has been covered in it. If anybody wants to know and understand Indian culture it is necessary for him to learn Sanskrit, because all Vedas, Purāṇas and epics are written in Sanskrit which is a living language. It has developed through continuous course of evolution incorporating within its fold the external and internal changes in the life of man vis-a vis his society. Sanskrit is a very powerful and scientific language.

In our schools Sanskrit is a teaching subject. In teaching of any subject psychology plays an important role. Psychology is the science of human behaviour. In Sanskrit teaching knowledge of psychology is important. Teacher and the taught are the important parts of teaching-learning process. So the use of psychology is unavoidable. Content is the third important part of this process. Without all these, teaching-learning process cannot be completed. Psychology provides the knowledge of learning process and also tells how it can be made effective in class-room. In addition to this, psychology is also useful in curricular planning, in using appropriate methodology, in construction and presentation of material-aid and in conducting audio-visual aids, evaluation, etc.

From the Sanskrit teaching point of view knowledge of psychology is very important. First of all the teacher should under-stand *developmental characteristics* of students to be taught. Children pass through different stages of development such as infancy,

childhood and adolescence. These developmental stages have their own unique charactistics. If the teacher knows the characteristics of the learner emerging at different stages of development, he can plan his strategies and instructions for moulding the behaviour of students according to the specified goals of his teaching. At the stage of early childhood, memorization is very fast. These mental characteristics of the children at this stage can be used for teaching-learning of *śloka-s* effectively. Thus, *child's mental development is* also very important for effective learning.Here the knowledge of psychology helps the teacher to arrange his subject matter according to the mental level of the child. Teacher should also be aware of the *individual differences* among the students, so that he can adjust his teaching according to the needs and requirements of the class.

Interest is also an important aspect of learning. Sometimes students do not want to learn Sanskrit because they do not have adequate interest in this language. There may be various causes of this disinterest. They are not aware of the richness of this language or there may not be an efficient teacher to teach them. A teacher who understands students' problem and keeps sympathetic attitude towards their problems may motivate the students to learn Sanskrit. He can make them aware of their rich heritage. He can create interest in them to study Sanskrit language.

In day-to-day situations *classroom Sanskrit teaching,* the knowledge of psychology enables the teacher to understand the abilities and to size up the talent of the students. He can plan methodology according to the needs of the children and can use proper methods of teaching.

In *planning curriculum* psychological principles of cognition are kept in mind as curriculum transaction proceeds from known to unknown and from easy to difficult in consonance with their developmental characteristics and needs of the society. This is possible because of knowledge of psychology.

The *aid/audio visual aids* are also important parts of teaching Sanskrit. In construction and presentation of these aids one should see that they serve the various purposes of teaching. They should be

chosen according to the interest and mental level of the students. Through these aids interest in Sanskrit language can also be created.

It is apparent from this brief description that psychology of learning in particular, and educational psychology in general, has great relevence for teaching and popularization of Sanskrit. Its principles should always he kept in mind by the teacher while teaching Sanskrit.

Departure of Sanskrit from *Devavāṇī* to *Lokavāṇī* : A Paradigm Shift

Dr. Ajay K. Mishra

संस्कृतस्य कृते जीवः संस्कृतस्य कृते मनः ।
आत्मानमाहुतं मन्ये वन्दे संस्कृतमातरम् ॥

Sanskrit is a great, nay, the greatest, language of the world. It is the language in which our four Vedas and Upaniṣads were written. Sanskrit is not only a language but also a shining tradition of Indian culture and inheritance, knowledge and science, philosophy and art. It has an illustrious history of thousands of years. Foreign countries also attach great importance to the teaching of Sanskrit, because of its finest grammar and rich literature. No language of modern India except Tamil and Urdu can substandially exist without borrowing vocables from Sanskrit.

Even though it is termed as a dead language it is a living tongue. Is it really a dead language? If yes, then how even today hundreds and thousands of books are published in Sanskrit? These are very complex questions to answer.

First of all it is essential to understand what is a living language and what is dead language? The language which is spoken by common men and women is called a living language. The language which is used by the common people in their everyday life and which is spoken in courts or Government offices is a living language. A language which is spoken by the non-literate farmers, vegetable sellers, shop keepers, historians, etc. is a living language. If a language, whether rich or poor, is not used as a verbal medium of communication by the masses, at least in a particular geographical area, it cannot be a living language.

Now if this concept of living langauge is accepted then Sanskrit is a dead language. But all the people forget to understand that it was the language of the king and his office. It was the language of astrological calculations and mathematical formula. It was the language which was used to connect one extreme corner of India with another entreme corner. It was a national language.

That is why we all claim it to be a *Devavāṇī*. I do not feel happy to listen such statement. I want to see it as a *Lokavāṇī*—the language of comman men and women. We will have to come out from our dream to reality. We should create a *Punarjāgaraṇa* in India and revive the ancient glory of Sanskrit.

We need to make its learning easy, through-

(1) Mass Media—Television, Radio and Cinema : Constant propagation of Sanskrit is essential for common people to keep themselves in touch with the language and linguistic development. For this Television, Radio, Cinema are very effective medias. Various attractive programmes prepared in simple Sanskrit may be telecast through Television. Broadcast of such programmes through Radio will also be effective like teaching aids. Films in simple Sanskrit will surely make an impression on the common people. It is observed that the films in Hindi language, though not clearly understood, are very popular among people of the non-Hindi states.

(2) Newpapers and Magazines: Common people, having a little knowledge of Sanskrit should be provided with small newspapers and periodicals to keep in touch with the language. Variety of periodicals should be published.

(3) Advertisement: Advertisement is a technique for easy popularity. Classified advertisements in Sanskrit need to be published in various dialects and magazines to draw the attention of the Masses.

(4) Public speaking: Common people are interested in hearing popular lectures and talks. To make the people acquainted with the language, public speaking on various topics relating to the contemporary economic, social, cultural and international problems may be discussed in simple Sanskrit.

(5) Literature for various age groups:

(6) Literature for Scientific studies:

This is the age of science. So translation of the works on science is required.

(7) Literature for different trades:

People of different trades will get a great deal of material available in various fields of knowledge in Sanskrit. Hence, literature in simple Sanskrit should be made available for different trades to get them acquainted with their respective fields.

(8) Entertainment programme in simple Sanskrit: Entertainment programmes, such as Chorus, play-lets and street plays in simple Sanskrit need to be organised for creating interest in Sanskrit.

(9) Sansrkit medium Nursery School.

Hence, Sanskrit is a great language, which needs creation of environment for proper practice, because every language could be spoken only in an atmosphere where that language is being spoken. In this context, when Sanskrit has to be developed as a living, spoken tongue, special attention should be given to providing suitable environment for Sanskrit speaking.

We need to draw the attention of the public in general and that of the scholars in different fields in particular to this truth.

Two Gold Vedānta-Those who reconciled the Sanskrit tradition and Tamil Tradition.

Dr. T.D. Muralidharan

A unique feature of Viśiṣṭādvaita philosophy and religion is the successful way in which it has harmoniously synthesised several apparently conflicting strands of thought and belief into a grand edifice with an architectionics, all its own. Rāmānuja was the expounder of this system, and not the founder. This system of philosophy was already there even before Rāmānuja.

The term Vedānta is used as substitute for Upaniṣads. The word *"Anta"* means "final". The earlier part of the Veda contains Saṁhitās, the Brahmans and the Āraṇyakas. Chronologically. Upaniṣads, came at the end of the Vedic period and hence the term Vedānta. Upaniṣads are the essence of the Vedas. As Dr. S.Radhakrishan put it "The chief reason, why the Upaniṣads are called the *"Anta"* (The culmination) of the Veda (Vedānta) is that they represent the central aim and the meaning of the teaching of the Veda". This view is well supported by *Muktikopaniṣat.*

The teaching of Sri Ramajuna are securely based on 1. The *Vedanta Sūtras* (which is the summary of the Upaniṣadic synthesis. 2. The sacred hymns of the saints of Vaiṣṇavisam (the Alvars and the most important of them St. Śaṭhakopa enduringly called Nam- Alvar. (Our Alvar) 3. The Mahābhārata. (Gifts of Veda Vyāsa). 4. The Viṣṇupurāṇa of Parāśara and 5. The *Pāñcarātra Āgamas*. The Gita being a part of the Mahābhārata, it may well be said that it was one of the most important works to be reckoned with in any true synthesis of ancient thought. This feature of *Samanvaya* that tried to reconcile in an integral manner the wisdom of the Veda and the Alvars and the Itihāsa and Purāṇa, is unique in Viśiṣṭādvaita. We can say that :hough there have been earlier writers and great commentators who

had tried to synthesise the three authoritative works (*Prasthāna-Traya*)- the Upaniṣads, the Gītā and the *Vedānta Sūtras*. Śrī Rāmānuja following the foot steps of his great predecessor Śrī Yāmuna sought a wider synthesis with the living experience of saints of South India, (Dravida saints) who loved and moved and had their being in God or Brahman. This is, therefore, called *Ubhaya Vedānta*, the two fold Vedānta or wisdom of the ultimate Reality, the synthesis or identity of Revelation (*Śruti*) and mystic experience of Reality (anubhāva).

This confluence of two traditions or rather of two authentic truths is the characteristic of Viśiṣṭādvaita. It is the same truth of course expressed in two distinct languages. Sanskrit and Tamil in respect of the content (*Tattva*) in respect of way or means (*Hita*) and in respect of goal or destiny (Puruṣārtha) as well.

Although the Viśiṣṭādvaita and the *Advaita* interpretation are in public mind, associated with the names of Rāmānuja and Śaṅkara, they are not claimed by either of them as original, but are asserted to be based upon the Upaniṣads the Chief Systematic interpretation of which according to all the Vedāntic schools are the *"Vedānta-Sūtras"* which are called the *"Brahma-Sūtra"* or the *Vyāsa-Sūtras"* of Bādarāyaṇa. Rāmānuja's expositions of the *Brahmasūtra* is named as *"ŚRĪ BHĀSYA"*. Both Śaṅkara and Rāmānuja as also other Ācāryas have written commentaries on the *Vedāntasūtras*, and these commentaries have been further commented upon by their respective followers in due course of time.

Bodhāyana was the earliest known commentator of these *Sūtra*-s. He was prior to Śaṅkara, and the Viśiṣṭādvaita commentary of Rāmānuja is chiefly based on Bodhyāna's commentary. Prof. Max-Muller says "There are other schools of Bādarāyaṇa in a far more human spirit. The best known is the school of Rāmānuja. Hence we can not accept Śaṅkara, as the only infallible interpreter of the Vedānta-Sūtras, but have to recognize in his commentary one of the many traditional interpretations of Sūtras.

The history behind the term *"Ubhaya-Vedānta"* is most significant for it depicts the way in which the hymns of the Alvars came to be considered as Vedas in Tamil. The author of the *Ācārya-Hṛdayam* refers to Tamil by the name *'Draviḍa"* (S.40). The word *Draviḍa* is a name

denoting a family of languages in which Tamil is also one. This is the meaning given by Rev. Father Caldwell in his celebrated work *'Comparative Grammar of Dravidian Languages'*. But in the 14th century, this word denoted Tamil only, as is evident from the book *Ācārya-Hṛdayam*. The two languages, Sanskrit and Tamil, the author holds, are of two different languages. But he emphasises that both these languages are at a par and contain many similarities with regard to contents.

Āgastyam is name given to Tamil. This word means that which is made by Agastya, a revered saint of Tamilnadu. If it is so, the author Alakiya Manavala Perumal Nayanar raises a question how a language which has a human saint for its origin can be compared with a language which is considered to be beginningless, namely the Sanskrit Language.

The author's answer is that Tamil was called *'Āgastayam'* not because it originated from the saint of that name but because it was given to the world (in a refined form) through the saint. Tamil was existent even before the time of Agastya. So it is also *Anādi* (beginingless) like Sanskrit. Just as eternal Vedic hymns came to light through various old seers, Tamil also was given to the world through Agastya. The celebrated Tamil poet Kamban in his Rāmāyana refers to Agastya as follows:

We find references to this effect, even in the verses of Alvars.

We discover the first indications that Sanskrit and Tamil are parallelt religious languages, in the hymns of the Alvars themselves. For instance Tirumankai Alvar in his *Tirunādunāṭantakam* (4th verse) says: "The Lord appears to him in the form of refined sweet Tamil sounds and in the form of Sanskrit words. The Dravidian language Tamil is given the first place in an affectionate way using an epithet to denote its quality. It is taken as evidence to prove that Tamil was held superior to Sanskrit by the Alvars.

Kulaśekhara in his *Perumal Tirumozhi* says..."When will I with folded hands offer flowers to Him, praising His glory to the supreme satisfaction of my tongue---(offer flowers) to that Lord, who is reclining at Śrīrangam, over the snake-couch where are the people who have severed their bondage: (the Lord) who is the poem of

sweet joy in Tamil, who is the leader of *amara*-s (immortals); who is the lion of cowherds; who protected the cows by lifting the heavy mountain (of Govardhana) O, my Kanhā! Whose colour is that of the ocean, who enjoyed tearing asunder the mouth of the horse-demon."

In the process of describing the Lord who is in His image (*arcā*) form at Srirangam and who takes the form of various *Avatāra*-s etc., Kulaśekhara says pointedly that this Lord is the northern (Sanskrit) language and the poem of sweet joy in Tamil.

Maturākavi, a direct disciple of Satakopa, says about his guru: "He who composed the stanzas through which the inner meaning of the Veda of the great Vedīyas (Brahmins) is established in my heart." (*Kanninun Siruttambu*-9)

Maturākavi, who was himself a Brahmin, has accepted that even as the Upaniṣads are said to contain the essence of the Vedas, similarly the hymns of Nammazhvar are the Tamil Vedānta, containing the essence of the Sanskrit Vedas.

The author of *Ācārya-Hṛdayam* refers, is that Tamil also contains Vedas? His argument is that when the Vedas were referred to by Alvars they use the expression "Marai" ie, Vedas in Sanskrit. This itself is sufficient to prove that there are Vedas in Tamil too.

While Yāmuna in his *Āgama-prāmāṇya* defined Pāñcarātra *Āgama* as one of the branches of the Veda, in order to defend the scriptural authority of these Vaiṣṇava Sanskrit texts, against the accusations of contending schools that they were non-Vedic, the elevation of the hymns of the Alvars to the status of Tamil Veda was a much slower process and may be characterised as a development within the Śrīvaiṣṇava community itself and not a point of refutation for outside critics.

The Vedas are said to be *anādi*. They have no human authorship. To accept the verses of Alvars as Vedas in Tamil, some strong objections are raised. How the Tamil verses are *anādi* when the Alvars are there to claim the authorship of those verses. That is a disqualification for them for considering them as vedas. The objection is answered by Alkakiyamanavala Perumal Nayanar as follows:- The Vedas, before being revealed were perhaps in the mind of God. The

seers and poets understood them and expressed them to the world. Vedas were delivered to *Brahma* and through him to seers. So also the eternal truths which existed even before Alvars came through him to the world. Only for that reason Alvars are said to be the author of *Tiruvamoli*. The law of gravitation was there even before Newton's discovery of it. No one can deny that, because Newton discovered it and made it known to the world, we call it Newton's law. If we have this in our mind then the idea the author expresses with regard to Vedas and *Tiruvaymoli* can be understood very clearly.

It is in the *Guruparamparā*, however, that we find the traditional account of the collection and preservation of the hymes of Alvars as a scriptural corpus. This activity is attributed to Nāthamuni, who it is told, after listening to ten stanzas of Nammalvar's hymns dedicated to the Lord at Kumbakonam, decided to collect the remaining hymns of the Alvars lest they should be lost to posterity. After experiencing difficulty in locating the hymns, he decided to go to Kurukur, the birth-place of Nammazhvar. Even there no one was able to help him except Parāṅkusadāsa, a disciple of Maturakavi. According to the *Gurupamparā* account, Parankusadāsa advised Nathamuni to meditate on Nammalvar, repeating Maturākavi's decade of stanzas ten thousand times, because all the hymns of all the Alvars had been lost long before. Following his advice, Nathamuni received the hymns of the Alvars from Nammalvar who appeared before him, pleased by his meditation. After receiving the *Divya Prabandham*, they returned to his native place where he arranged to give all the hymns musical notation.

Underlying the traditional account of the collection of these works, there is no doubt a historical reality, viz. that the hymns of the Alvars were in danger of being lost and that credit goes to Nathamuni for recovering them and preserving them for posterity. Credit is also given to Nathamuni for composing a *Taniyan* (eulogium or eulogistic verse) for the text of Nammalvar's *Tiruvaymoli*: "I bow down to that Ocean of Dravida Veda which is a nectar for all *bhakta*-s and joy for everyone, which can yield all (important) meanings; which are the words of Ṣatakopa and where you have all the thousand branches (*śakhā*-s)of the Upaniṣads." In this verse which precedes the

chanting of text of Nammalvar's *Tiruvaymoli*, the thousand branches of the Upaniṣads are compared to the thousand stanzas of *Tiruvaymoli*. Furthermore, this text is called the *Draviḍa* (Tamil) *Veda*.

In the Ṣaṭakoparantādi considered to be a work of the tenth century A.D. and attributed to the great poet, Kamban (author of the *Rāmāyaṇa* in Tamil), we find direct mention of the chanting of the hymns of Nammalvar when the deity is in procession" "O, Lord! You are going in front of the Vedas, they are following You, but my holy son of Jurukur (Namamalvar) is going in front of you."(stanza-1). From this reference we see that chanters recited Alvar's hymns at the beginning of the procession, they were followed by the idol of the Lord and then the chanters of the Vedas. This verse also shows the priority given to the *Dravida Veda* over the *Sanskrit Veda*.

While Yāmuna does not mention to Drāviḍa directly, in his *Stortaratna* (Stanza-5) he does pay his homage to the feet of Vakulabharana (Nammalvar) whom he called the first *Ācārya*. Many of Yāmuna's ideas are parallelt to those of the Alvars (he includes for instance, a direct quote from Kulaśekhara in stanza 26 of his *Stotraratna*).

We are told in the *Guruparamparā* that as part of his temple reforms Rāmānuja included the chanting of the Hymns of the *Divya Prabandha*. The author of *Ācārya-Hṛdayam* has recorded that Ramanuja used to explain the *Brahma-Sūtra*-s with the aid of *Tiruvaymoli*.(*AH.S.*)

That the *Divya Prabandha* had been accepted by Śrīvaiṣnava Brahmins as equivalent to the Sanskrit Veda and that these had become part of regular worship in Śrīvaiṣnava temples are quite evident from the concrete reference to *Divya Prabandha* in the *stotra*-s of some of the direct disciples of Rāmānuja like Kureśa and his son, Parāśara Bhaṭṭa.

In the *Vaikuṇṭha-Stava*, Kureśa says:

Let us propstrate before the lotus feet of Nammalvar, the only refuge for even the indifferent and the uncared for. Bow before those feet which are simultaneously a unique treasure-house for the *Sāttavikas* and an incomparable jewel on their heads." (Stanza-2).

The *Atimānuṣastava* (3) and *Sundarabāhustava* (12) may also be referred to.

Parasara Bhatta in his *Śrīraṅgarājastava* Says:

"Salutations to him (Nammalvar), who is the quintessence of divine love, I bow to him who has fathered the thousand-branched *Tiruvaymozhi*, the acclaimed Dravidian Upaniṣad." (Stanza-6)

"Strange are the ways of my Lord Śrī Raṅgarāja. He condescends to soil Himself with the poor in effective words. He, whom the Vedas and the *Prabandha*-s vie with each other to describe. But can anyone prevent the baby elephant from sporting with dust soon after a cleansing bath?" (Stanza-16).

In addition, Bhatta has composed two *Taniyan*-s in Tamil for *Tiruvaymoli*:

'The Veda (Marai) of Tamil in 1000 (stanzas) which are composed on the great fame of Raṅganātha who is at the place where are a number of gardens and rampart walls, has for its first and natural mother. Ṣaṭakopa: those hymns are nursed by Rāmānuja as a loving foster-mother.'

'The Vedas which are with the rāga (melody) of the Lord Kurukai, deal with the following: the supreme position of the Lord (*iranilai*), the true nature of the soul (*uyrinilai*), the proper means to obtain Him (*neri*), the obstructions for the above (*tadai*) such as fate (*uzhivinai*); and the life (*vazhvu* i.e., the fruit), which ensues as the result.'

In these verses by Bhatta, we have explicit references to Nammalvar's one thousand hymns (*T.V.*) as the *Tamil Veda*. He associates Rāmānuja with nursing the hymns of the Alvars. The five-fold subject matter of Nammalvar's Veda which is delineated in the second verse was later developed in a work called the *Arthapañcaka* by *Pillailokācārya*.

The *Lilatilakam*, a Malayalam grammar on the language of *Maṇipravala*, refers to Nammalvar's *Tiruvaymoli* as the Dravida Veda.

In the works of Vedānta Deśika the point is well established. He refers to the Alvars as the modern incarnations of Viṣṇu (*Abinava-Daśāvatāra*) and says that he is able clearly to understand the

portions of the Veda, which are not so clear themselves, after studying the hymns of Alvars. Furthermore, he devotes a whole work to the idea of the Tamil Upaniṣad: it is called *"Dramindyupaniṣad Tātparya-ratnavali"*. He claims in Stanza 2. that he is proving the essence of Nammalvar's works for those who are not able to enjoy the original.

It is to be understood that Śrī Rāmānuja included in the category of secondary scriptures, the body of inspired mystical poetry, collectively named *"Divya-Prabandham"*, composed and sung by the Alvars, but he does not use this source in the *Śrī Bhāṣya* or any other works, direct statement for the understandable reason that it was not acknowledged as authoritative by the other schools of *Vedānta*, since the Alvars, inspired songs are in Tamil. This was a case of personal inspiration and not probative evidence.

Consequently, from the above references we can conclude that the concept of *Draviḍa Veda* has been largely accepted at least by the 13th century and it was well established that the Vedas in Tamil and Sanskrit have the same teachings. Therefore, the system of *Śrīvaiṣṇava* philosophy is called *Ubhaya Vedānta* or twin traditions.

Knowledge: A *Viśiṣṭādvaita* Perspective

Dr. Vedavelli Narayan

The concept of knowledge has been widely discussed and analyzed by every system of Indian philosophy and the definitions and the conclusions drawn are as diverse as the number of systems themselves, if not more.

While the *Buddhists* and the *Mīmāṁsaka*-s hold that knowledge is an act, the *Advaitin* advocates the substance theory of knowledge and considers knowledge to be self, the *Svarūpajñāna*. The *Nyāya* and the *Vaiśeika* schools consider knowledge as an accidental attribute of the Self.

To the *Viśistādvaitin*-s it is a relative term, relating the knowing subject to the object of knowledge when conducive conditions are present. Vedānta Deśika defines it as awareness of a particular acton that pertains to a subject and an object and is in the form of the "I know this".[1]

Knowledge as an attribute

Unlike the *Advaitin*-s the *Viśiṣṭadvaitin*-s make a distinction between *svarūpañāna or jiva*-the self which is of the nature of the knowledge and the *dharmabhutajñāna*-the knowledge which is an attribute of the self, and is a revealer of objects-*arthaprakāsaka*. The two are distinct but inseparable. The *svarūpajñāna* is the substance *dharmī* and the *dharmabhūtajñāna* is its attribute. The jīva is compared to the flame of the lamp as distinguished from the *dharmabhūtajñāna*. As the rays, belong to the lamp and emanate from it. The *dharmabhūtajñāna* flows from *Jīva* while the *Jīva* owing to its capacity to know but not reveal anything except itself (*Svasaivasamanatvāt*) is known as *pratyak*, the *dharmabutajñāna* owing to its capacity to reveal

1. *Karmakartṛghatita Kriyā viśeṣvāśbhāsaḥ, SAS* on *TNK*, IV 1

objects to the self is referred to *as parāk*. Like the lamp that can show but not reveal, the *Dharmabutajñāna* reveals objects but it cannot know. Being an attribute of *jīva,* which is infinite, *nitya, dharmabhūtajñāna* is also *nitya* but where as the jīva does not undergo any modification, the *dharmabūtajñāna,* is subjet to constant modification. Terms like generation of knowledge or its destruction are possible by virtue of its states of modifications. Both the *jīva* and the *dharmabutajñāna* are *ajada* (non-inert) as distinguished from matter which is *jada* (inert) and can neither reveal nor know.

Knowledge as Self-Luminous

Knowledge is self-luminous-*svyaṁprakāsa,* because at the time of revealing an object, knowledge also reveals itself. It does not require another jñāna to reveal it, just as light does not need another light to reveal it.

Vedānta Deśika presents a syllogism in support of this theory. "Knowledge in question is self-luminous, because it is of the nature of knowledge; just like knowledge that arises from the definition of the term *dhī* (knowledge); or as in the case of *jñāna* of omniscient God." The *jñāna* in the form of "I know this object" reveals not only the object but also itself.[1]

Refuting the contentions of *Advaitin* that if knowledge becomes an objet of another knowledge it is reduced to an object (*jaḍa*) Vedānta Deśika argues that the nature of knowledge does not lie in its not being an object of another knowledge but that it manifests an object or itself to the self. He also points out that whatever is an object of cognition need not be *jaḍa* even as what is not an object of cognition need not be *jñāna.*[2] Though Knowledge is self-revelatory during the period of kowing, it can become the object of another knowledge subsequently. When we remember our preview cognitions as when we say, "I saw Devdatta," or when we know by means of verbal testimony or by inference, knowledge becomes an object of another cognition, Vedānta Deśika says that the contention of the *Advaitin* that knowledge cannot be known is sublated by their own arpumer

1. *TMK* IV.1
2. *S.B.* 1.1.1

like, "knowledge is self-revelatory occure it is knowledge." He further argues that if Knowledge is not known there can be no imparting of the same by teachers to students.[1]

The Bhāṭṭa school of *Mīmāṁsā* advocates that knowledge is inferred on the basis of the probans of cognizedness of the object (*jñātatā*). Vedānata Deśika refutes this theory by saying that we do not have any such experience. Such assumptions just complicate the matter. It is easier to assume that the knowledge is self-revealed by the same factors, which reveal *jñatatā* itself.[2]

Similarly the projection of mential perception- *mānasapratyakṣa, by the naiyāyika* postulates to account for knowledge is also not acceptable to the *Viśiṣṭādvaitins*. Knowledge is comprehended by the awareness "I know the object" and does not depend on judgments lke *"I experience a pot with my sense organ, hence I have knowledge of the pot."*

Explaining the *prakāśakatva* Vedānta Deśika says that *prakāśa* is not anything over the above the *viśaya-viṣayī* relation that obtain between object and the one that grasps it. The difference in the import of the verbs kasṛ prefixed with *pra* and *jñā* would cause difference is so far as they would be formed in active or passive voice. But not in the meaning of the two verbs. The *Nyāyatattva* explains *prakāśyte* as *anubhava-adūratvam smṛtinimittam* meaning that the revelation is such as it is immediate experience and forms the source of memory.[3]

Knowledge is Eternal

As an attribute of Self Knowledge is considered *nitya* - eternal just as the self. Vedānta Deśika draws support from the *Bṛhadāraṇyaka Upaniṣad*[4] to establish the eternality of knowledge, wherein it is said that knowledge of the self does not suffer destruction.[5] He further explains that the Śruti text advocates eternal character to knowledge

1. TMK IV.2 śiṣyācāsyādi sarvavyavahitivirahāt jālamaunam jagtitsyāt
2. TMK IV 3
3. BP of NS
4. Bṛhad. Upa., 2.2.33
5. *na hi vijñāteḥ uparilopo vidyate*

on account of the eternalness of the knower-the *jīva*. *Smṛti* texts are also quoted by Vedānta Deśika to corrocborate the view. Futher he quotes *Brahmasūtra 'jñāta eva', 'yāvadātamabhāvitvāccanadoṣastaddarśanāt'* in support of this view.[1]

Question may be raised as to how Knowledge can be said to be eternal when it does not exist during such states like deep sleep-*suṣupti*. Replying to this Vedānta Deśika says it is not that there is now knowledge in *suṣupti* but that it does not manifest itself as knowledge manifests itself only at the time of revealing objets. It can be deemed to be non-existent only if it does not shine forth even when it is capable to doing so.[2]

Since *jñāna* is eternal it continues to be an attribute of self even in the state of *mokṣa*. In the state of bondage it suffers contraction-*saṅkoca* owing to the law of *karma;* but in the state of *mokṣa* it attains expansion-*vikāsa* and beocmes all pervaisve-*vibhu*. The *jīva* then beocmes omniscient and knowledge at this stage is frontierless. Knowlege of God, the eternally free, and *mukta*-s are *nitya vibhu*.

Knowledge As Substance

Viśiṣtāvaita Vedāta considers knowledge to be not only an attribute of *jīva* but also a substance-*dravya,* of non-inert-*ajaḍa* kind. To prove its substance-ness Vedānta Deśika puts forth two syllogisms. The first is, "knowledge is *dravya*[3] because it undergoes modifications like expansin and contraction as for example other substances with motion". The second one is, "knowledge is substance because is it knowledge, as for example the *jīva* which is knowledge and is a substance". The signficance of the first syllogism is that because it possesses states- *añasthās* like expansion and contractionit is a substance and secondly as it is an *ātmaguṇa* it is a substance. Even though *jīva* and its *dharmabhūtajñāna* are both *dravya*-s, the *jīva,* unlike the *jaḍa prakṛti,* which can neither reveal nor know, it is different from *prakṛti*.

1. *B.S.* II.3.9 and II. 3.31 meaning-For the sme reason, the individual self is invariably the knower and...sicne the quality of knowledge exists in the self as long as the self exists, as observed in *Śruti*
2. *TMK,* IV 4
3. BP, of NS

A section of Viśiṣṭādvaitins hold that *jñāna* is *guṇa*. But refuting this view Vedānta Deśika argues that it cannot be a *guṇa*, as a *guṇa* cannot undergo mdifications. Vedānta Deśika says that it may also be considered as a *guṇa* since the two-the *guṇa* and *dravyatva* are not opposed to each other. When Knowledge is freated as a *guṇa* the word denotes the essential character *dharmasvabhāva* and dos not represent the category of *guṇa* of the *Naiyāyika*.

Vedānta Deśika is opposed to the view that Knowledge is non-substance-*adravya*, because knowledge undergoes modification and if no modification were accepted in knowledge it would lack any content. Should it be argued that modification could be admitted in an *adravya* then Vedānta Deśika replies that all modifications would then have to be included in *adravya*.[1]

Knowledge not indential with Ultimate Reality.

According to *Advaita* knowledge described as *samvid* or *anubhūti* is the same as *Brahman*. It is eternal, one, infinte and non relational. The *Viśiṣṭādvaitins* do not subscribe to this transcendental view of knowledge. They consider knowlege to be relational relating the knowing subject to the object of knowldege.[2]

Continuous stream of Knowledge

The continued cognition of an object in the form of 'pillar, pillar' is known as the continued cognition *dhārāvāhika mati*. Question arises as to whether such cognitions are continuous with break like the rays of the Sun or like the successive flames of a lamp which arise and burn out in a fraction of a second. Replying to this Vedānta Deśika says there is no splitting up of knowledge in which the succeeding one comes into being on the destruction of the previous one. It is consciousness of one and the same object.[3]

Scope of Knowledge

As already mentined, knowledge is eternal, it is said to be function in a more or less restricted fashion throughout life owing to

1. *TMK*, IV.7&8
2. *SAS* on *TMK* IV.5
3. *BP* of *NS*

the limitatins of *karma*. It undergoes expansin and contraction. Knowledge of God, *nitya*-s, and the *mukta*-s knows no limitations. Residing in the individual self in the embodied state it undergoes changes due to differences in the mode of operation. It bceomes diverse in accordance with the variety of experiences. On the basis of the influence of *Karma* it assumes the form of pleasure, pain, desire and soon. Empirical usages like, "I desire" and the like are particualr modes of Knowledge or consciousness just like "I remember" etc.[1] Similarly perceptin, inference, śabda, *smṛt* and so on are also particular modes or *dharmabhūtajñāna*.

Knowledge and External world

Viśiṣṭādvaita admits the absolute reality of the external world and holds that knowledge reveals the external world to the knower the *jīva*. The *Dharmabhūtajñāna* relates the subject *jiva* to the object. it radiates from the *jīva* and comes into direat contact with the external objects through mind and other sense organs and reveals them to the *jīva*. The relation between the subject and the object is one of *viṣaya- viṣayisambandha*, which is known as subject-object-relation.

The system also holds that all Knowledge of the real. *'Yathātvam sarvavijñānam'* is a fundamental tenet-pradhāna pratitiantara of this school. It may be asked if all knowledge is of the real and is valid then why and how do we distinguish between truth and error as in common experience we come across such distinctions. This can be futher expalained by means of *Khyativāda*, which again requires a detailed and separate treatment.

1. *Avatāra* 7 of *YMD*

Saṁbhūti and *Vināśa-Viśiṣṭādvatita* view

Dr. S. Padmanabhan

The above two expressions occur in the *Īśāvāsyopaniṣad*. This *Upaniṣad* is listed as the first in the list of the ten principal *Upaniṣads* and is the last portion of the fortieth section in the *Vājasaneyī Saṁhitā* of the *Śuklayajurveda*. Generally the *Upaniṣads* form a separate section and, are treated as different from the ritualistic section (*Karma kāṇḍa*) of the *Vedas;* which are classified as *Saṁhitās, Brāhmaṇa*-s and *Āraṇyaka*-s. Interestingly, the *Īśavāsyopaniṣad* forms part of the *saṁhitā* section, that is devoted to the performance of rituals, sacrifices etc. But a close scrutiny would reveal that the *Upaniṣad* tries to synthesise the meditative worship of the Supreme along with the performance of the enjoined duties without aspiring for the results. This, in the ultimate analysis, leads to *Brahmana*-realization.

The Methodology of the Upaniṣad:

The word *Upaniṣad,* according to commentators, means that it makes an aspirant approach or to the proximity of the Supreme[1] through meditative worship. According to Vedāntadeśika, the *Viśiṣṭādvaita* commentator, the whole *Īśāvāsya Upaniṣad* must be considered as an intergral instruction[2]to an aspirant by the preceptor as it deals with *Upāsanā* on *Brahman*. Accordingly this text is divided into four sections. The first section, constituted of the first two *mantras* provides an introduction to *Brahman*-meditation. The first hymn instructs the disciple that the entire universe including the aspirant is pervaded by the Supreme and the second instructs the performance of the ordained rituals. The next six hymns form the second section

1. *Upaniṣaṇatvād vā upaniṣad....gaṇane hīyam vidyā sanniviṣṭā. Tamil C.P.9.*
2. *Īśā.Up.* Vedāntadeśika's commentary *Śloka* 3-4. *śiṣyaṁ prati guroḥ etat brahma vidyānuśāsanam saṁhitodāhṛtam sarvaṁ viniyogapṛthaktvataḥ vidyārtham syāditi vyaṇktuṁ nibandho'sya tadantataḥ*

wherein the true nature of the Supreme, its omiscience and omnipotent nature, the results that would, accrue from the realisation of its nature, etc., are brought out. The third section consisting of six *mantra*-s enjoins the performance of karma coupled with *jñāna* the former being subservient to the latter. Also discussed here is the import of the expressions *saṁbhūti* and *vināśa,* the subject matter of this paper. The last section comprising four hymns are in the form of prayers to be addressed to the Supreme to remove the impediments in His realisation. A point of interest here is that Śrī Śaṅkara does not consider that all the *mantra*-s are related that is, form the intergeral part of instruction to *Brahman* realisation and only seven of them pertain to such an instruction.

The expressions under discussion are used in the twelfth, thirteenth and fourteenth *mantra*-s of the text. The *mantra*-s are:

andhaṁ tamaḥ praviśanti ye'saṁbhūtimupāsate/

tato bhūya iva te tamo ya u saṁbhūtyam rataḥ//

anyadevāhuḥ saṁbhavāt anyadāhurasaṁbhavāt/

iti śuśruma dhīrāṇām ye hastādvicacakṣire//

saṁbhūtiṁ ca vināśañca yastadvedobhayam saha/

vināśena mṛtyum tīrtvā saṁbhutyā mṛtamaśnute[1]*//*

After advising the incumbent on the meditative worship of *Brahman* through *vidyā* (knowledge) with ritualistic actions, termed as *avidyā,* the teacher instructs in another combined meditation, namely saṁbhūti and vināśa. The *Advaitin* explains these phrases in the following manner. In this triad the combined worship of the manifested and the unmanifested is advised.,[2]and the meditation on any one of them independently is prohibited. The word *saṁbhūti* is interpreted here as that which originates and it stands for *hiraṇyagarbha,* otherwise known as *kāryabrahma*[3] To explain: ignorant souls who are engrossed in the meditation of deities like brahmā attain the darkness that is

1. *Īśāvāsyopaniṣad* 12- 14
2. Śaṅkara's Comm.p.26 *adhunā vyākṛta avyākṛta upāsanayoḥ samuccicīṣayā pratyekaṁ nindocyate*
3. *Asambhūtiḥ prakṛtiḥ kāraṇam, avidyā tamaḥ praviśanti ya u.....kāryabrahmaṇi hiraṇyagarbhākhye ratāḥ. Ibid.,* 27

greater than the *prakṛti*. Those who worship *Asaṁbhū*[1]*tim kāraṇama kāmakarmabijabhūtām....tamo'darśanāt-nākam praviśanti.*, that is the un-manifest or that which has no birth or absorbed in drakness. This *asaṁbhūti* stands for *prakṛti* the primordial matter, t' ꜫ cause of all desire and actions. The next two hymns clearly state the fruits that would be obtained by meditating on them independentatly. The result of the *saṁbhūti upāsana* is that one acquires invincible powers like *aṇimā* (minuteness) etc., and the result of *asaṁbhūti upāsanā* is that one attains immortality by getting absorbed in the *Prakṛti*. Thus, these three *mantra*-s are intended for those who are not interested in realising *Brahman* and consider non-mundane pleasures as the ultimate end. Thus the two fold meaning of the *vedas*, namely, prompting into an activity and restraining from a prohibted activity are explained here.[2]

Here a doubt arises with regard to the interpretation of this text. The *Upaniṣad* which commences with the declaration that the Lord must be meditated by the seekers of liberation and as against this view there is no need to state the meditation for lesser prusuits. Moreover, it is stated that, in the third *mantra* of this group, there is the loss of the vowel *'a'* in the expression *saṁbūtiñca* and that it should be read as *'asaṁbhūtiñca*. In the second half of the *mantra* the phrase *tīrtvā* and *saṁbhutyā* are to be read as *tirtvā* and *asaṁbhūtya*[3]and the criteria for such a splitting of the words is not clearly stated. Again, those who aspire for absorption into *prakṛti*[4]and those who desire for mystic powers are different and that one and the same person cannot be stated to achieve both the results. The dvaitins on the other hand, explain these two words to mean God, both as the creator as well as the destroyer. In other words, those who worship God as non-creator and the world as never to be destroyed will never attain liberation. The meditation on God as creator and destroyer will transcend *mṛtyu*[5]and attain immortality.[6]One should not think God as

1. *Asambhūtiḥ prakṛtiī kāraṇam, avidyā avyākṛtākhyā....prāk Ibid.*, p.27.
2. *Hiraṇyagarbhopāsanena hi aṇimādiprāptiḥ phalam. Ibid.*, p.29.
3. *Asambhūtyā avyākṛtopāsanayā amṛtam prakṛtilaya lakṣaṇamaśnute. Ibid.*, p.29.
4. *Mānuṣadaivavittasādhyam phalam śāstra lakṣaṇam prakṛtilayātam.Ibid.*, p.30.
5. *Saṁbhūtiña vināśam ca ityatra avarṇa lopena nirdeṣo draṣṭavyaḥ Ibid.*, p.30.
6. See Dr. A.R. Panduranga Rao, "Means of Mokṣa in Īśvāsya Upaniṣad, S.M.S.O. Sabha Journal, Issue 87, April 1999.

having either one of these functions. The individuals, who are finite in nature, should realise and meditate on god's absolute supremacy to absolute liberation.

To Vedāntadeśika, the first *Viśiṣṭādvaita* commentator on this *Upaniṣad*, the entire text preaches three concepts, namely, the reality, means and the goal,[1]and hence the text is considered as an integeral whole. Though the normal sense of the words *saṁbhūti* and *asaṁbhūti* could mean origination and non-orignation or destruction respectively, yet, this general meaning does not suit the context. The imports of these expressions are to be interpreted in the light of the *Chāndogya* texts,

etamitaḥ pretya abhisaṁbhavitāsmi,[2]*and aśva iva romāṇi vidhūya pāpaṁ candra iva rāhor*

mukhāt pramucya dhūtvā śarīram akṛtam

kṛtātmā brahmalokam abhisaṁbhavāmi[3]

The former triad, according to the author, where in the practice of *vidyā* (*karma*) as its accessory is mentioned, is for the purpose of attaining absolute liberation. In the second triad what is stressed is combined meditation on the twin aspects of result namely getting the impediments removed and the attainment of *Brahman* experience and this too, is subservient to *vidyā or brahmopāsana.*[4]*ttipara brahmānubhāva rūpayoḥ phalaparvaṇoḥ samuccityānusandhānam vidyāgatvena upādeyam.*Thus the word *saṁbhūti* means, in tune with the *Chāndoga* text, *Brahman* experience.[5] *Vināśa,* is used in the sense of what is other than *saṁbhūti*[6]. It means the destruction of the impediments that is proximate to *brahmānubhava*. Now, it could be objected as to what is the criterion for such an explanation. The answer is that, in the light of this Upaniṣadic context, where *Brahmopāsana* and its experience is in-

1. *Vedāntadeṣika's Comm. p.18.tadevamupāsyam paramātmatattvam sānga tadupāsana rūpam ca paramahitam parama puruṣārtha paryantamupadiśya.*
2. *Chādogya Upaniṣad*, III, xiv.4
3. *Ibid.*, VIII.xiii.1.
4. *Vedātadeśika Commentary* pp. 18-19.partibandhaniv,130
5. *Brahma prāptinūīpā saṁbhutiḥ Ibid.*, p.19.
6. *Tam paryudasyana ayam asaṁbhūti śabdaḥ tadāsanna pratibandhavināśam abidatte. Ibid.*, p.19.

structed, the aforesaid meaning of destruction of the forces that prohibits such an experience, holds good. Also another explanation is provided by Vedāntadeśika. In accordance with the interpretation of the words *vidyā* and *avidyā* meaning *jñāna* and *karma*, where no meditation on *vidyā* and *avidyā* is prescribed, in this context too a similar explanation is offered. Thus by the phrase *vināśena mṛtyum tīrtvā*, that is akin to *avidyayā mṛtyum tirtvā*, the destruction of evil qualities like egoism, conceit, cruelty, theft etc., and the controlling of external sense organs are enjoined for an aspirant.[1] These undesirable qualities are definitely the impediments to the *Brahman* experience in the state of trance (*samādhi*) to the seeker. By this, what is said is: earlier it was stated that the performance of *karma* is subservient to *vidyā* and now the removal of the evil qualities is subservient to the state of trance or Brahman experience.[2]

Another *Viśiṣṭādvaita* commentator, by name Kūranārāyaṇa who faithfully follows Vedāntadeśika's commentary slightly differs in his explantation of these terms. The expression *saṁbhūti* is explained in the sense of origination and means the evolution of physical body. *Vināśa* is the opposite of *Saṁbhūti* and it means the destruction of the physical body. The aspirant, who meditates on *vināśa* attains a state called *kaivalya* which is different from *mokṣa* or liberation. According to *Viśiṣṭādvaita* school, in this state of *kaivalya* one has the experience of one's own self devoid of *Prakṛti*. As this state is devoid of *Brahmānubhava*, it cannot be termed as *mokṣānubhava* and hence, is to be avoided by a true *mumukṣu*. Thus, the results of these meditation are only lower in nature. The last hymn of this triad, according to this commentator, stresses the combined meditation as subservient to *Brahmopāsanā* with a view of atttaining immortality.[3]

Sudarśanasūri, the celebrated commentator on the *Śrībhāṣya*, in the course of his commentary on the aphorism *iyadāmananāt*[4]interprets

1. *Yadvā vināśena mṛtyum tīrtvā iti pūrvokta sarūpaśabde...vināśaśabdena mohadambhādīnām, hiṁsāsteyādīnām bahirmukha indriyavṛttīnām vināśo vivakṣitaḥ Ibid.*pp. 19-20.
2. *Viruddhanivṛttirūpāṅgasevanena samādhivirodhi pāpamapākṛtya samādhiniṣpattirūpa-brahmasaṁbhūtyā tadevāśnute. Ibid.*p.20.
3. *Śrībhāṣyaṁ* III.iii.34.p.501
4. *Īśāvāsyopaniṣad*, Tamil Commentary, pp.92-94

this word in a unique way. For him *saṁbhūti* means the path of light through which the soul traverses to the world of God and *asaṁhūti* or *vināśa* the cessation of all merits and demerits at the time of departure of the soul from the physical body. Thus, an aspirant who seeks liberation should contemplate on these two as subsidiary to meditative worship on Brahman.[1]*ta vināśa viṣayaḥ/ ataḥ mārgasya karmavināśasya ca cintanaṁ vidyāṅgatvena samuccitya vidhīyate.* Interestingly this view too is accepted by Vedāntadeśika and records this in his *Nyāya-siddhāñjana.*[2]

Nārāyaṇārya, little known Viśiṣṭādvaitin of the post-Rāmānuja and pre-Vedāntadeśika period, states that these two expressions mean knowledge and action.[3]It must be noted that the author arrives at this sense only through secondary signification. But this view is not criticized by Deśika as it is not against the *Viśiṣṭādvaita* doctrine and also not favoured as it is only a reiteration of *vidyā* and *avidyā* stated earlier.

A critical study of these two words *saṁbhūti* and *vināśa* or *asaṁbhūti* -which does not occur in any other *Upaniṣad* other than this -along with the available commentaries, shows that it is to be interpreted in accordance with the context and in agreement with one's own school of Philosophy. But, while doing so the whole text must be taken into consideration and also, similar contexts from other Upaniṣads.

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1. *Saṁbhūti śabdaū saṁbhavatyaneneti vyutapattyā mārga paraḥ.... vināśa śabdena sukṛta duṣk*----130 *Ibid.*, p.501.
2. *Nyāyasiddhāñjana*, p.162
3. *Viduṣo vidyāsādhyasya apavargasya samyak abhivṛddhirūpatvāt, samyagabhivṛddhi paryāyaḥ saṁbhūti śabdaḥ lakṣaṇaya tatsādhanabhūtavidyā vacanaḥ.....vināśa śabdo lakṣaṇayā tatsādhanakarmavacanaḥ Nītimālā*, p.64.

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A Study of Multi-Sevāyata System in the Jagannāth Temple of Puri As Gleaned from the Sanskrit Sources

Dr. Harihar Panda

The temple of Jagannāth at Puri has allured the attention of the people not only in India but also all-over the world. Several Sanskrit sources like inscriptions of he Gaṅga and Gajapati period and Purāṇas like *Skanda Purāṇa, Padma Purāṇa, Brahma Purāṇa* and another book *Gopālārcāvidhi* throw a good deal of light on the *Sevāyats* (servitors) of Jagannāth temple. However, *Nīlādri-Mahodaya* is a later Sanskrit work,[1] which bears a lot of indicative references along with the ritualistic dealings of several *Sevāyats* of Śrī Jagannāth temple. The scope of this paper has been limited to the multi-sevayat system of Puri Jagannāth temple depicted in the *Nīlādri-Mahodaya*.

Though nothing definite is known about the construction of the Puri Jagannāth temple, it is apparent that during the early part of the Gaṅgas (11th Century A.D.) it was built by Chodagaṅgadeva. Right from that time the temple rituals took a new turn. During the Gajapati rule (15th- 16th Century/A.D.) it took a shape which is more or less same with the present ritualistic practices of the temple. The first and foremost Servitor of the temple was the Gajapati king himself. If he was unable to do the *vidhi* (rituals) of the Gods Balabhadra and

1. The researchers differ regarding the date of *Nīlādri Mahodaya*. B.L.Ray, fixes its date towards the latter part of 14th century A.D.vide *Visheśvarānanda Indological Journal*, Hoshiarpur, 1982, Vol.XX, 1-2,pp.75-76; S.Mohapatra has stated that, this book was composed before 1435 A.D.; *Nīlādri Mohodaya*, Cuttack, 1984, *Bhūmikā*, P-2; However G.C. Tripathi fixes its date around 1750-1775 A.D., vide his article 'On the Date of *Nīlādri Mahodaya* in Prof.A.C.Swain Felicitation Volume, Bhubaneswar, 1985, pp.112- 119. Maximum scholars accept Tripathi's view.

Jaganath and Goddess Subhadra, then he must engage pious Brahmins as his representatives. *Nīlādri Mahodaya* depicts[1].

"Evaṁ Mahotsavaṁ kuryātpūjāyāṁ ca Ramāpateḥ/
Vidhimetādṛśaṁ karttuṁ ched yathā nṛpah//
Tadā Pratinidhiṁ Kuryād vipraṁ Kiñcit sudhārmikaṁ/
Tava Pratinidhiḥ svayaṁ sarvaśārthatattvavid"//

Another reference is gleaned from the text regarding the *Brahmins* (who are of two types) engaged in the worship of the Gods. In the context of Indradyumna's (the mythical king who built Puri temple) prayer to Brahmā, the latter had created two Brahmins for the worship of Lords. *Nīlādri Mahodaya* states[2]-

"Sṛṣṭvā tān viṣṇudharmākhyān tatpujāsu niyuktavān/
Atho nijāṁśatah sṛṣṭvā dvidhā vipradvayaṁ punaḥ//
Brahmakarmaṇi yuktvaivamekaṁ ca jalakāryataḥ/
Ataḥ brahmā surān sarvanuvāca vijitendriyaḥ//"

A series of other Servitors are mentioned in the text under review. They are Brahmā[3], Acārya,[4] Caruhota[5], Pātrahotā[6], Agniśarmā[7] and Parichhā[8]. Starting from the beginning of the day till night they engage themselves in various activities like arousing the Gods from the slumber, washing of their faces, helping in bathing, offering *bhoga*, clothes, flowers, sandalpaste etc. Throughout the day till the sleeping of Gods at night they remain busy out and out.

Besides, these higher categories of Srvitors, there are *sevaka*-s of low origin. Mainly they are the ancestors of Visvāvasu.[9]During the

1. Nīlādri Mahodaya, VII.18,19
2. *Ibid, VI, 142,143*
3. *"Atho nijāṁśatah sṛṣṭvā dvidha vipradvayaṁ punaḥ"/ "Brahmakarmaṇi yuktuvaivāmekaṁ ca jalakāryataḥ".Ibid,* VI.142,143.
4. *"Acāryastaṁ punarvyāt samyadat pākaṁ kuru dvijaḥ/ Ācāryasya vacaḥ srutvā Caruhotā susamyatah//"Ibid,* VII.36.
5. *Ibid*
6. *"Caruhotrā Brahmanaṁ ca pātrahotro'nyasevakaih/ Tatrādhikāribhiḥ sarvaiḥ kartavyaṁ pūjaeratam"Ibid,*VII.113.
7. *"Ataḥ paraṁ pravakshyāmi hyagniśarmaṇa eva hi", Ibid,* IX.61.
8. *"Kidṛk parikṣakaḥ Śrimān tathānye'pi ca sevakāḥ."Ibid,* IX.1.
9. *"Tato Vidyapāter Viśvāchakulasambhavaih"Ibid,* XIV.25

days of *Aṇasara*[1],none but they will only participate in the worship of God. They will make all arrangements to give comfort to the Gods in those days. During that period no higher cast Sevitor is allowed to see the Gods inside the *Aṇasara* house. For three days (13,14 and *Aṇasara*) the *Citrakāra* (artist) will take care to paint the bodies of the Gods in order to reinvigorate them. Besides, the umbrella-bearers, the dancers, singers, etc.[2]also serve as low category Servitors. Further, the *pācakas* (*sūpakāra*-s or cooks) inside the *pākassāla*[3] (kitchen) belong to this category and interestingly they are instrumental in cooking delicious food every day for Gods and nobody, he may be a Brahmin or a sage or a Brahmacāri, can enter into the kitchen of the gods.[4].

Besides the routine works of daily worship, there are many special occasions in the Jagannāth temple at Puri. Those auspicious occasions are *Candanā-Yātra, Snāna-Yātra, Śrī Guṇḍichā (Ratha Yātrā, Vavakalevara, Śayana, Pārśvaparivartana, Uttarāyaṇa-Dakshiṇāyana, Puśyābhiṣeka, Dolotsava* etc.). From time to time there has been many addition of new Servitors. However Servitors are many like *Mudirasta (Mudiratha),* [5]*Bhitarachhu Mohāpātra*[6]*pali Mohāpātra,*[7] *Muduli,*[8] *Saurābadu,*[9] *Daskshiṇa Dvārapālia Padhihāri*[10] *Paṇḍā*[11] *Daitas,*[12]

1. *"Nirodhanālayattasnd bahiskuryānnrpottamadarāt"Ibid,* XV.56.
2. *"Punaschatradvayaṁ dhṛtvā ghaṇṭādidvanimācaret/*
   *Gītaṁ nṛtyam tathā vādyaṁ karayeddevatāpuraḥh//"Ibid,*XV.63
3. *"Na ke'pi pākaśālāṁ vai gaccheyusca Nareśvara/*
   Savadhāno Bhavān bhutvā pālayet pākamandiram".Ibid, XVII.55
4. *"Yatino Brāhmannaśchiva samnyīsi Brahmacariṇah/*
   Vānaprasthaśca Śūdraśca ye kecichha tathāntyajāh"Ibid, XVII.54
5. *Mudirasta* is the representative of the Gajapati Rājā of Puri who happens to be the foremost Serviter.
6. He is reponsible for the happy sleeping and rising of the Gods.
7. He is the person to wave light before the deities.
8. *Muduli* is the person who is in-charge of the daily 7 materials made especially of gold and sliver and the custodian of *Pujā utensils.*
9. *Saurābadu* is the discharger of responsibilities at the time of food offering to Gods.
10. He is the person posted at the Southern gate of the Jagannātha temple with specific function on the festive days.
11. *Paṇḍa* is the consecrator and offerer of food to the deities.
12. *Daitās* are persons in sole charge of the deities during the car festival both in pre-and post-festive period (from *Snān Purnimā*to *Vyāsa Purnimā)*

Vimānvadu,[1] , *Ghaṇṭuārā*[2] *Chatārā*[3] *Kāhālia,*[4] *Bājāvālā,*[5] *Pāliā khuoṭtiā*[6] *Śuddha Sūara,*[7] *Garābadu,*[8] *Deula Karaṇa*[9] *Deula Purohita*[10]*etc.*[11]

Now question arises- why such names were not mentioned in *Nīlādri Mahodaya*? After a careful scrutiny of the text, it can be stated that all the present names have been developed mainly basing on that book. For example, at the time of Ghosa Yātra (car festival), the Gods of the temple are brought to their respective *Rathas*[12](cars) with the glorious burst of conch, trumpet, drum and other muscial instruments and *Nīlādri Mahodaya* states as such.[13]

"Kāhālayantravindasphuradghaṇṭavalīdhvanau

MṛdaṅgaKāṁsyatālānāṁ śaṅkhānāṁ ca Mahatsvanam".

This shows that already the names of those Servitors were there in the text in proxy. With the gradual march of time, such specification has been categorically made. In this way examples can be multiplied.

There is no doubt, a historical evolution taking slace of various rituals of the Jagannāth temple at Puri. Even the famous car festival about which *Nīlādri Mahodaya* describes vividly started during the

1. He is the Palanquin bearer
2. *Ghaṇṭuārā* is the beater of ghaṇṭā (type of bell metal gongs)
3. He is the umbrella bearer
4. He is the trumpet blower
5. He is the drummer
6. He is Servitor to help in dressing and undressing the deities, supply *tulsi* leaves and to invoke the deities with shocts of *manimā* while holding forked canes
7. He is the person associated with food offerings to the deities.
8. Brings the pots which are used for bringing water by Brahmins.
9. He is the Supervisor of the temple. He remains present in the premises throughout to watch the proper time for the *nītis* and supervises the *Bhoga*-expenditure. He acts as the Chief accountant of the temple, being a representative of the management.
10. He is the temple priest to do the priestly work like sacrificial oblation and recitation of the Vedic hymns prescribed for the deities.
11. For detail see Rajkishore Mishra's article *'Rituals and the role of functionaries during Chariot festival'*, in S.C.Mahapatra (ed). *Car Festival of Lord Jagannath Puri*,Puri,1994.and its Glossary.
12. The name of the car of Balabhadra is *Tāladvaja* Jagannath's car is known as *Nandighoṣa* and Subhadrās car is known as *Devadalana*
13. *Nīlādri Mahodaya*,XVI.1.4

period of the Gaṅgas.[1] Chadangaṅgadeva changed himself from *'Paramamāheśvara'* to *'Paramavaiṣṇava'* and finished the neglected work of the construction of Jagannāth temple at Puri. The Gajapati kings utilised this unique festival for legitimising their claim over the throne of Orissa. Puruṣottamadeva resorted to *Cherā- Pahanrā*[2] as the divine blessings of God Jagannāth and the sympathy of the subjects to legitimise his position on the Sūryavaṁśī throne in Orissa setting aside the claim of his elder brother Hamvira to that throne.[3]This procedure was also adopted by kings of the Bhoi dynasty to secure their position in Khurda.[4] It is apprehended that with gradual march of time, the kings evolutionised the functions and festivals inside the Jagannāth temple at Puri in order to please their subjects and to gain their favour.

The multi-Sevāyat system in the Puri Jagannāth temple conveys many other things too. This shows social parity. Though there are gradations among the Servitors inside the temple, all of them are unique in their own ways. All of them take pride of being the *Sevaka* of God Jagannāth, God of Gods and the God of Universe. Thus, from the Mudiratha to the Bhoij (the lowest servitor who carries the wood meant for the building of the car of Gods) all are equal in the eyes of the Gods. This shows the social coherence where caste system, an ugly feature of Indian society is relegated to distant background.

This shows, every Servitor plays his role in his own way at various points in the worship of Gods in Jagannāth temple at Puri. Generally, in various temples of India Brahmins are engaged in the worship of God. However, the system of worship to different Gods in Puri Jagannāth temple through multi-*Sevāyat* system is unique and unparallelled. A critical analysis of the *Nīlādri Mahodaya* reveals the unique phenomenon which makes the cultural heritage of Orissa remarkably good.

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1. Vide, S.N. Rajguru's Article *'Antiquity of Car Festival in Puri'* in S.C. Mahapātra *op.cit.*, p.39.
2. *'Cherā'*means sprinking water on the chariots of the gods. 'Pahanrā' means sweeping before the cars of the Lord by the Golden broom. Only the Gajapati king does it before the cars of the Lords during the car festival.
3. H. Panda, *History of Orissa*, Cuttack, 1997, p.148.
4. *Ibid, pp.165-184*

Use of Some Important Skills for Effective Sanskrit Teaching

Dr. Minakshi Pandey

Sanskrit is one of the ancient languages of the world. It is also a living language having innumerable and valuable literature which deals virtually with every aspect of life, viz. Education, Philosophy, Agriculture Astrology, Astronomy, Medicine, Psychology, Religion, Rituals, Peace, Love etc. To really know the roots of Indian culture and its impact on world civilisation it is necessary to have in depth knowledge of Sanskrit langauge. Sanskrit is not only important for India but also for the whole world. Ācārya Manu has emphasised its importance in *Manu Smṛti* as:

एतद् देशप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

Thus, all people in the world can enhance their knowledge to a great extent with the help of this language. Knowledge of this language provides the key for unlocking the glorious past of India. It provides informative direction for administration, politics, state, society economics etc. Also it influences all aspects of enviornment to a better life in the society and also in the world.

The value and the meaning of सत्यमेव जयते, सा विद्या या विमुक्तये, वसुधैव कुटुम्बकं, तमसो मा ज्योर्तिगमय. सर्वे भवन्तु सुखिनः, माता भूमिः पुत्रोऽहं पृथिव्याः and such other phrases, Vedic hymns and literature can only be understood when a person is having a perfect knowledge of Sanskrit as a language and Sanskrit as a science. Here comes the importance of Sanskrit teaching and learning. That why it should be properly incorporated and emphasised at each level—Primary, Secondary and Higer Education. Various commissions including Sanskrit Commission (1956-57) made efforts to give better position to this language in the school curriculum

but till date this goal has not been achieved properly. The New Education policy has not given much importance to it.

The unsatisfactory situation of Sanskrit teaching is mainly due to

i) Policies for Sanskrit Education

ii) Untrained teachers

iii) Lack of proper methods and techniques of Sanskrit teaching in classroom.

Teaching is a social process on which the political system, social philosophy, values and culture of every nation leave their impact. As the political system and philosophical ideology a nation will have, so would be the effect on political system and philosophical background on teaching process of that country. Also teaching is a system of actions intended to induce learning. But when teaching becomes just a means of earning, it is not able to fulfil its objectives. Kālidāsa in his work *Mālvikāgnimitram* has critisised it as:

यस्यागमः केवलजीविकायै तं ज्ञानपण्यं वणिजं वदन्ति

Thus, the teacher who has knowledge just to earn money is a businessman and not an educator. In such a situation the quality of teaching can not be attained.

To improve the situation of Sanskrit teaching the following suggestions may be heeded:

-Polilcies in respect of teaching have to be changed.

-Teachers should be effectively trained.

-New methods and techniques should be adopted in teaching system.

The ancient or *Gurukul* way of Teaching was:

(i) *Śravana*-Learning knowledge from the teacher by listening.

(ii) *Manana*-Gaining an intellectual understanding by reflecting on what is learnt.

(iii) *Nidhidhyāsana*-Realisation and application in one's life.

These are complete and most effective and efficient ways of learning. These are related to the cognitive objectives— knowledge,

understanding and application of Bloom's Taxonomy of Educational Objectives.

These days, in our schools simply lecture method is being followed due to which the pupils are getting only factual and superficial knowledge and not attaining understanding and realisation which is very dangerous state for the learning of any language.

Thus, something is needed to improve Sanskrit teaching and learning. In addition to methodology of teaching other things the most important are an effective Sanskrit teacher who can play the role of a facilitator so that the students learn Sanskrit efficiently and effectively. This can be done by developing various kinds of teaching skills.

Teaching is a group of skills—This idea was first taken up in the teacher training program at the Stanford University. A teaching skill has been defined differently by different experts. And all those definitions specify that a teaching skill is a group of teaching acts or behaviour intended to facilitate pupils learning directly or indirectly.

The Asian Institute for Teacher Educators (1972) has pointed out various areas of skills in relation to areas of educational objectives. These areas of development are (1) Social (2) Mental (3) Emotional (4) Psychomotor and Health (5) Aesthetic

The social development skills comprise:

-Skill in organising group activities

-Skill in promoting democratic values

-Skill in group interaction

-Skill in developing effective leadership

-Skill in inculcating soical values

For mental development

-Skill in inculcating knowledge

-Skill in developing intellectual abilities

For emotional development

-Skill in inculcating desirable attitudes and values

-Skill in promoting adjustment to school

For psychomotor and health development

-Skill in promoting healthful living

-Skill in developing muscle coordination

For aesthetic development

-Skill in developing a sense of rhythm

-Skill in developing appreciation of the art.

Flanders (1973) has talked about Responsive and Initiation skills. Brown (1975) -Planning, Performance and Perception skills. Lalita 1975)-Pre-instructional, Instructional and Post-instrutional skills.

Stanford University has developed a list of 14 teaching skills

(i) Stimulus Variation (ii) Closure (iii) Silence and Non-verbal cues (iv) Reinfercing pupils' participation (v) set induction (vi) Fluency in questions (vii) Probing Questions (viii) Higher Order questions (ix) Divergent Questions (x) Illustrating and Use of examples (xi) Lecturing (xii) Planned Reptition (xiii) Completeness of Communication (xiv) Recognising Attending Behaviour. Similarly in 1975 Indian educationst Dr. B.K. Passi listed 13 teaching skills.

(1) Writing Instructional Objectives (2) Introduction of the Lesson or set Induction (3) Fluency of Questioning (4) Probing Questions (5) Explaining (6) Illustrating (7) Stimulus Variation (8) Silence and Non-verbal cues (9) Reinforcement (10) Increasing Student-Paricipation (11) Use of Black Board (12) Achieving Closure (13) Attending Behaviour of the Pupils.

More or less most of these skills are included in Teacher Training Programmes in various institutions. These skills must be learned developed by all pre-service and in-sevice teachers to improve their quality of teaching, because with the help of these skills lessons can be planned properly according to need and ability of the student to induce effective learning and also to provide a conducive environment for learning in the classroom.

A skillful teacher is able to develop conversational and comprehension skill among his or her students which is the primary requirment to learn any language. Besides these skills according to present age of information technology and computers an efficient and

successful teacher should also have a knowledge of all these too, since a good teacher is he who can cope with the enhancing knowledge in the world.

Therefore, Sanskrit can be taught at individual level and at mass level with the help of computers, language lab, programmed materials, teachingmachine, etc. along with the traditional method.

For this, following skills have to be developed by the teachers.

(i) Skill of communication

(ii) Skill of developing software such as programmed learning material

-learning material for language lab.

-Substitution table.

(iii) Skill in using and hardwares such as-

- computers

- language laboratory

First of all for learning of any language the teacher should impart the conversational skill among the students and try to make them able to pronounce the words correctly, because incorrect pronunciations create obstacles in learning the language and understanding the meaning of words. The importance of correct pronunciation can be illustrated by the following lines of Pāṇini-

मन्त्रो हीनः स्वरतो वर्णतो वा, मिथ्याप्रयुक्तो न तमर्थमाह ।
स वाग्वज्रो यजमानं हिनस्ति, यथेन्द्रशत्रुः स्वरतोऽपराधात् ॥

Another important thing for learning the language is grammer (व्याकरण). It can be defined as व्याक्रियन्ते व्युत्पाद्यन्ते शब्दाः येन। Grammar is important from the Vedic period as it is one of the six *Vedāṅga*-s Sanskrit is having an excellent Grammar which makes this language a scientific language and it is the best language for Computers. The importance of grammar can be shown by the following lines of Yāska Muni in *Nirukta*.

नावैयाकरणाय निर्ब्रूयात्

An interesting event may be cited here. Once an educator wanted to marry his daughter to his pupil. But she disqualified the pupil by uttering the following lines:

यस्य षष्ठी चतुर्थी च विहस्य च विहाय च
यस्याहं च द्वितीया स्यादद्वितीया स्यामहं कथम् ॥

According to the present system of education, most of the Sanskrit students can not speak Sanskrit efficiently due to lack of correct pronunciation and knowledge of Grammar. This is not the fault of students but it is that of the education system and to some extent of teachers.

Only teachers can improve this situation by developing various skills discussed previously. For pronunciation and conversation language laboratory can be used effectively. Grammar can be learned by programmed material in the form of printed text or in the form of teaching machines or on computers.

Sanskrit teaching and learning method can be made effective and efficient by developing such skills. This will create interest among the students to learn Sanskrit without any difficulty. And with the knowledge of Sanskrit they can compelete any aspect of life whether it is mental, emotional, social, moral or physical and can live a successful life and serve the society and the world better.

And in this way Sanskrit teaching and learning will definitely improve the present scenario of Sanskrit Education and also improve the quality of society.

Advaita Vedānta and its Universal Approach

Dr. V.Sisupala Panicker

Indian Philosophy in general, is constituted of several conflicting thoughts and doctrines that sprang up in different ages under varying social set up. Materialism and idealism are the two major streams of thought, we confront at the first instance. Those who asserted the primacy of spirit to nature comprised the camp of idealism. The others who regarded, nature as primary belong to various schools of materialism[1]. Both idealism and materialism enjoyed great popularity among the masses, the constant ideological struggle between idealism and materialism resulted in the unprecedented growth of Indian philosophy. However, the history of Indian philosophy is the history of the conflict between idealism and materialism which form the two basic trends of philosophy. The clash of class interests can be noticed within this history too. Idealism mainly represents the world-view of the conservative dominant classes. Materialism, in general, constitutes the world- view of the rising progressive classes.[2] Thus it is far from truth to state that Indian Philosophy is exclusively idealistic or spiritualistic in character.

Dr. S. RadhaKrishanan the renowned Indian Philosopher has remarked: Philosophy in India is essentially spiritual. The dominant character of the Indian mind which has coloured all its culture and moulded all its thoughts is essentially spiritual tendency.[3] It is also general trend to stamp Indian philosophy and culture as spiritualistic. Karl H. Potter made a statement in this line. Western orientalists like

1. Debiprasad Chattopodhyaya-*Indian Philosophy -A Popular Introduction,* (Peoples publishing House New Delhi, 1979), P.101
2. Dr. K. Maheswar, *Advaita Vedānta Dialectics and Indian Philosophy,* Swantam Books, 1997), p.2200
3. Dr.S.RadhaKrishnan, *Indian Philosophy,* (George Allen & Unwin Ltd. 1971) P. 24,25

Schopenhauer, Deussen, and Max Muller identified the whole of Indian Philosophy with the Upaniṣadic idealism and *Advaita Vedāntism*. But in, materialism was also rooted deep in the philosophy of India. Indian Scholars like S.N. Ganguly, A.K. Sen, D.P. Chattipadhaya, A.K.Kosambi and others mainly concentrated their dissension on materialistic schools of Indian Philosophy. D.P. Chattopadhyaya rightly remarked: The sub-soil of even the Veda-world view was some kind of protomaterialism as it is related to ritualism. He further stated that the idealistic outlook in India emerged from the ruins of primitive materialism represented by the consciousness of the primitive pre-class society.[1] But the abstract, idealistic, intuitive and mystical doctrines of traditional Indian Philosophy have taken a positive rationalistic, humanistic, secular and scientific attitude in this philosophies of modern Indian thinkers like Rabindranath Tagore, Aurobindo, Swamy Vivekananda and Sri Narayana Guru. In fact a careful analysis of Indian thought will reveal that it has in its bosom almost all doctrines such as idealism, materialism, naturalism, secptcism, transcendentalism, absolutism, theism, atheism etc.[2]

Vedānta Darśana

Vedānta is one of the six Orthodox systems of Indian Philosophy fully depended on the Vedic authority. The name literally meant the 'Veda-end' or the concluding portion of the Vedic literature, that is Upaniṣads. All the Vadantins claimed to have expounded the fundamental teachings of the Upanisads. But the Upanisads are not systematic treatises and this philosophical and proto- philosophical views discussed in these texts do not conform to a unity. Therefore, attempts were made to evolve a single consistent philosophy out of the Upaniṣads. The successful attempts in this regard was initiated by Bādarāyaṇa who brought out *Brahmasūtra*, the Upanisadic term for the ultimate reality being *Brahman*. Later, *Bhagavadgītā* was also composed summarising the Upaniṣadic teachings. These triple texts

1. D.P. Chattopadhyaya, *Lokāyata*, (Peoples Publishing House, New Delhi,1978) P.24,25.
2. Dr. K. Saratechandram, Article on Contemporary Approaches to Indian Philosophy appeared in *"Facts of Indian Culture"* Ed. Dr. P.C. Murleemadhavan (New Bhartiya Book Corporation New Delhi, 2000) p.107.

formed the foundation of *Vedānta* Philosophy. Sadananda defines Vedānta thus: "Vedānta is a system of philosophy rooted on the authority of Upaniṣads, *Śārīraka sūtra* and others".[1] In course of time serial schools had developed containing Vedānta system of Philosophy. The important among them are *Advaita Vedānta* as anticipated by Gauḍapāda and formulated by Śaṅkara, Viśiṣṭādvaita expounded by Rāmānuja and *Dvaita* established by Madhva. *Advaita Vedānta* is the foremost of all these schools.

Advaita Vedānta

Advaita Vedānta or Absolute Non-dualism is an idealist system of monistic thought that identifies the Supreme soul with the individual soul, expounded by Śaṅkara, the great Indian philosopher. It is now widely recognized as one of the most profound systems of human thought. Absolute monism of Śaṅkara is a system of great speculative daring and logical subtlety. Its austere intellectualism, its remorseless logic which march on indifferent to the hopes and beliefs of man, its relative freedom from theological obsessions make it a great example of a purely philosophical scheme.[2] *Advaita Vedānta* constitutes an integral part of the rich heritage of India. It is in *Vedānta* human spcenlation seems to have reached its acme of perfection.[3] *Advaita Vedānta* has been the pregnant philosophy of Indian sub- continent for the last two millennia. It is illuminating to philsopohers, thinkers, mystics, psychologists, and sociologists all over the world. It presents many interesting parallels and contrasts to the diverse religion-Philosophic systems in the west.[4]

Advaita Vedānta of Śaṅkara was not a mere re-statement or exposition of the doctrines of the Upaniṣads, *Brahmasūtra*-s and *Bhagavadgītā*. He revised some of the old concepts, added some new ones and enriched Indian idealist philosophy with many original contributions, thoughts he claimed to have based his system of thought on the Upaniṣadic metaphysics.[5]

1. Sadānanda, *Vedāntasāra*, Karnataka University 1995 P.6
2. Dr. S. Radhakrishnan *Indian Philosophy* Vol II, (Bombay, 1893).
3. Max Muller, *Six Systems of Indian Philosophy.*
4. Jacob Kattakkal, *Religion and Ethics in Advaita*, (Kottayam, 1982) p.12

D.Damodaran, *Indian Thought*, (Asia Publishing House Boomby, 1967_. p.248

Śaṅkara could codify the eternal truth embedded in the Vedas and Upaniṣads. He provided original interpretations in a broad perspective all that too in a langauge comprehensible to all people as far as it goes. His philosophy of *Advaita* which affirms the ultimate unity of all beings, in course of time, has paved the way for a harmonious social integration. Following the negative current of thought present in the Upaniṣads, particularly *Chāndogyopaniṣad* Śaṁkara was able to formulate his theory: *Brahman* alone is real, everything else inunreal. In other words Sankara admits the identity of the individual soul and this Supreme soul, Absolute reality is attached to *Brahaman* alone. The world carries only empirical reality. The main thesis of *Advaita-Vedānta* can the summed up in the following oft-quoted conuplet:

Ślokārdhena pravakṣhyāmi yaduktam granthakoṭibhiḥ/

Brahma Satyam Jaganmithyā jivo brahmaiva nāparaḥ//

Principal tenets of *Advaita-Vedānta*

According to Śaṅkara, Reality must be one without a second, and that one Reality is called *Brahman*. It is the one Supreme perfect absolute reality.[1] If there is anything real logic demands that it should be unpredictable for all times-past, present and future. It should not be subjected to change. What is begotten in time is destined to die and that which changes and dies cannot be real. The *Brahman* is the being of all beings. If is free from negation, mutation and limitation. It is pure consciousness. It always illuminates other objects of the world. The sun, the moon, the lightening of fire receive their splendour from *Brhaman*. All luminaries follow *Brahman* and with its lustre everything else is enlightened.[2]

The world

Śankara does not deny the existence of this universe completely. He considers the world as relatively real. The Universe is not absolutely nothing but indescribable. *Advaita Vedānta* finds the world as an illusory experience like the appreance of snake in a rope. But the

1. Ekameva Advitiyam Chā. Up. VI-1-7
2. Muṇḍaka Up.III- 15

empirical reality or the relative reality of the world is not at all denied. The functioning of the universe is made possible by superimposition. For all practical purposes the world is real.

The concept of *Mokṣa*

Emancipation or *Mokṣa* is considered the final end of human life. It can be attained only by true knowledge. Knowledge alone leads to liberation. *Mokṣa* is nothing but enjoyment of absolute bliss. *Mokṣa* can be realised even when one continues to live. An asectic who is liberated before the cessation of his corporal body is called a *Jīvanmukta*. *Bhagavadgīta* calls him a *Sthitaprajña*[1] strictly speaking in its ontological form *"mukti"* in the *Advaitic* sense is only *jīvanmukti* and it is not a becoming something.[2]

Ethics of *Advaita Vedānta*

Advaita Vedānta always teaches unity in diversity. India has a unique heritage which looked at the entire humanity as one spiritual entity. This all comprehensiveness had its foundation on *Advaita Vedānta*. As a philosophy of universal humanism it helped Indian rulers through the ages to advance from the level of national integration to international integration transcending all barriers of narrow-minded national chauvinism to a cosmopolitan outlook.[3]

When one reaches the level of *Advaitic* experience he understands various religions as different paths leading to realisation. It is said in *Kaṭhopaniṣad*: As rivers flowing down become indistinguishable on reaching the sea by giving up the names and forms, so also the illuminned soul having freed from names of forms reaches the self-effulgent Puruṣa, who is beyond the highest.

A man who realises the Advaitic truth cannot cause injury to others, since both are spiritually one and the same.

Objectivism, monism of dialectical ways of presentation are some of the finest retainable elements of *Advaita* philosophy. Later

1. *Bhagavadgītā*, II
2. Kuppuswamy Sastri-*Compromises in the history of Advaita Vedānta*-(Madras, 1946), p.26
3. Tattvamayananda-article: "Advaita Vedānta and National Integration" published in *"Facts of Indian Culture"* Ed. Dr. PC. Muraleemadhavan.P.120

on it was utilised to serve the interests of the dominant classes. The ethics of *Advaita Vedānta* advocates distinction among *'Varṇa-s'* as evidenced by *Apaśūdrādhikarana.*[1] Śaṅkara wrote exhaustive commentary on *Apaśūdrādhikaraṇa* and established the denial of the right of the *Śūdras* to learn Vedas. The excessive influence of *Advaita* philosophy on Indian society has reduced the study of science and technology in disrepute.

In spite of these negative aspects there is scope for a perfectly human ethics in *Advaita Vedānta*. It says that there are only four kinds of bodies born out of womb; egg moisture and soil. Those that are born of the womb refer to men and beasts alike. So in the ideological realign there is little scope for caste distinction.

Besides *Advaita Vedānta* advocates mental control by practising *'sama, dāna'* etc. It will enable one to lead a harmonious social life of Swāmy Vivekānanda.

Swāmy Vivekānanda, one of the later philosophers, carried on the tradition of Śaṅkara. But he propagated not *Advaita Vedānta* in toto but practical *Vedānta*. Śaṅkara made a distinction between theory and practice. Śaṅkara in his Gītābhāṣya had mercilessly refuted the theory of the synthesis of knowledge and action or *Jñāna* and *Karma*. Here the word *Karma* is intended in this sense of *Sakāma Karma* or rituals enjoined in the scriptures. It was necessary for *Śaṅkara* because *Karma* amounts to a lot of dualities. But Vivekānanda effectively brought about a union of both theory and practice and he propagated practical *Vedānta*. A practical *Vedāntin* can do a lot for this benefit of his fellow beings. He himself turned to be the best example for a practical *Vedāntin*. Being a *Vedāntin* he actively participated in India's independence movement. So practical *Vedānta* of Vivekānanda is a further development of *Advaitism* of Śaṅkara. A great poet and philosopher Sir Rabindranath Tagore wrote; I have no desire for immediate emancipation from this beautiful world. I have great intuition in living among and along with men who are my brothers in the world, blue with this sky, the horizen and the sea" To Swāmī Vivekānanda philosophy was a means for selfless action.

1. Brahmasutra I-3-9

Advaita for Social Change

During the 20th century Śaṅkara's *Advaita* philosophy was carried forward by eminent philosophers in Kerala, the native land of Śaṅkara, such as Chattambi Swamikal and Sri Narayana Guru. Chattambi Swamikal with his remorseless logic questioned the validity of the caste system and emphatically stressed the right of the *Śūdra*-s to learn Vedas in his work *"Vedādhikāranirūpaṇam"*. He also worked in the midst of the masses and illustrated *Advaita* philosophy as a means for dedicated service to the mankind.

In the 20th century Sri Nārāyaṇa Guru, this great Jñānin of action, gave a new dimension to *Advaita Vedānta* of Śaṅkara by giving it a human touch. Nārāyaṇa Guru was a philosopher, a thinker and a social reformer. He also tried to put *Advaita Vedānta* in practice. He taught the oneness of mankind irrespective of caste and religion and belief. He proclaimed : One caste, One religion and one God for man". This "oneness" is the message of *Advaita Vedānta*. He advocated this all round welfare of mankind, over and above his religion. He utilised Advaitism as an effective weapon in his ideological fight against social evils such as castism, untouchabibity and religious intolerance. During older days caste distinctions were so rigid that men of the lower caste were not allowed even to walk along the public road or to draw water from the public well. Education was totally denied to the majority of the population. Temple entry by the lower caste was totally banned. Women of the lower caste were not allowed to wear proper dress. It was considered sinful even to touch a person belonging to a lower caste. Guru fought against such social evils with this effective weapons of *Advaita* giving it a new dimension. All these disparities of exploitations can be rooted out by putting into practice the true spirit of *Advaita*-the spirit of equality and selfless service. The philosophy of Sri Nārāyaṇa Guru is nothing but the *Advaita* of Saṅkara with a human touch. Humanism turned to be the integral theme of Sri Nārāyaṇa's Philosophy. Later on Guru's desciples such as Nattarāja Guru, Sahodaran Ayyappan, Nityacaitanya Yati and others continued the humanistic philosophy of Sri Nārāyaṇa giving new interpretations.

Universal Outlook

Advaita Vedānta as envisaged by Śaṅkara and later added by Śrī Nārāyaṇa Guru and others, conveys a universal world outlook that perceives the entire mankind as one. Here there is no scope for any sort of distinctions. The call for unity and oneness, the core of *Advaita Vedānta* is the message of Śaṅkara and Śrī Nārāyaṇa Guru to the mankind.

Besides, *Advaita Vedānta* served as a source of inspiration to the masses in these countries. In spite of its conservative and anti-materialistic conceptions it emphatically provoked the thought process in Indian Philosophy to a great extent. Any discussion on Indian Philosophy will not be complete without referring to Advaita Vedānta which still possesses a contemporary relevance. However, we have to cultivate a scientifically satisfactory and integrated outlook on Indian Philosophy, particularly *Advaita Vedānta*.

Supremacy of Indian Educational Psychology

Prof. Subbarayan Peri

Evidence of supremacy of Indian Educational Psychology is a time tested achievement in itself. It has been flourishing since centuries educating successfully Vedic Scholars and Computer Engineers alike. Our progeny has been enjoying privilege of the best education all times, in all fields of human endeavor by its rich contributions of educational psychology for centuries together.

As all of us very well know that Educational Psychology is a branch of Psychology that applies the principles of Psychology in teaching-learning process. That Education and Psychology are related is a well established fact. The relation between Psychology and Education is best explained by the very fact that in the four-fold functions of Psychology viz; understanding, measuring, predicting and controlling the behavior of an individual, the last one itself is Education. To be more specific, if psychology understands, measures, and predicts the development of an individual, it is Education that controls i.e. guides and shapes the development of that individual. This applies equally to all concepts of psychology-learning, intelligence, attitudes, aptitudes, personality etc. Out-comes are the judges of any process. In India educational outcomes have been time-tested and testified. In the absence of sophisticated technology, transport and communication network, how the then people could do wonders in their educational system is not only an interesting question but also an eye opener for the present day educationist. To mention a few; Vedas, the first written testimony of the globe, have successfully been taught from times immemorial up to date in the absence of script, books, recording technology, transport and communications. To quote Max Muller (1889), "It was only in a country like India, with all its physical advantages and disadvantages, that a rich development of

philosophical thought, as we can see in the six-systems of philosophy could take place" and it has been taught to generations. Vedāṅgas, Epics, Purāṇas, material sciences, mental sciences, etc had their developments in this land and successfully transmitted to their younger ones. Philosophy and Psychology are identical twins seems to be a fact.

The succeeding two paras could establish the quality of Educational psychology that prevailed in India. Now, the task of a modern educational Psychologist is to enquire into the glorious ancient Indian Educational Psychology—its philosophy, methods, techniques and any other characteristics unknown to us on date but made it lively and efficient. If we start with the modern educational terminology and concepts, our queries should be:

i. What was the philosophy behind the then educational psychology;

ii. What were the theories of Learning and Teaching (since the process of learning by and large is conditioned by teaching-learning process)? Are they exactly the same as our modern western psychology says or more than that.?

iii. Was it teacher-centered, child-centered or subject-centered or any other—concept-centered? which cannot be seen today.

What were the methods of teaching for different subjects—science, arts, philosophy and so on? Can we find at least one method that is not known to us today but was known at that time which was more effective than what we know today?

iv. What do they speak of curriculum, teaching-learning materials, text-books, technique, etc.;

v. Modes of evaluations.

vi. Life-long learning and many other concepts which we deal today in our educational system.

The fundamental question would be: If a deep probe is attempted to prove the preference of ancient educational psychology in any above mentioned areas, will it help the existing practices of education to be more effective? Yes! definitely, it will be, because the outcomes were richer in spite of absence of many factors affecting it.

The major stumbling block in the said enquiry would be the total change in the orientation of educative process as a whole. Education with all its ingredients: Aims, Instructional procedures and process and Evaluation has been totally changed. So if somebody wants a packet of profit out of the probe, he should be able to reconstruct the educational system of the past in the terms of modern educational system of the past in terms of modern educational concepts and terminology to be benefited by both i.e. from past to future through the present. The poet Bhāravi puts it *'Kālatritaye'pi yogyatām.*

The author has an insight into a learning theory of past which is not identified by the modern western Educational Psychology yet, but which is more effective. A good stock of human and animal behaviours are being learnt by this learning strategy than any other.

The learning strategy is Learning by *'Āptavākyam'*. It was developed in India some centuries back. It is a learning theory from six-systems of Indian philosophy.

The crowning achievements of the Hindus were their metaphysical speculations. But the philosophical literature of India is not only rich in metaphysics but also in psychology, logic, ethics, aesthetics, epistemology and other related fields. There is no system of Indian philosophy which has not appealed to the facts of our experience, every school of Philosophy, logic, ethics, and other mental sciences. But these have never been treated as separate branches of study in ancient India. "The Hindu mind is essentially synthetic. It always analyses a problem into its various aspects, considers it in synthetic relation to one another. It never destroys the organic unity of a subject and makes a compartmental study of its different aspects (Sinha, 1950)". The first written record of knowledge of the entire world is the Veda. The next phase of development of philosophical thought is the Upaniṣad. The shining metal of Indian Philosophical thought is capsuled in the Upaniṣads. Then appears on the scene the six-systems of Indian Philosophy viz., *Sāṁkhya, Yoga, Vaiśeṣika, Nyāya, Pūrvamīmāmsa* and *Vedānta.*

There is a growing interest in eastern thought in Psychology as in the other branches of knowledge. Hall and Lindezey (1985) in their book, *'Personality Theories'* included 'Eastern Psychology' as

chapter 10 in their second edition. Goleman (1985), an authority on Eastern Psychology opened the chapter with an attempt to forget a systematic understanding of human personality and behaviour did not originate with contemporary western psychology. Our formal Psychology, about a hundred years old, is merely a recent version of an endeavour, probably as old as human history". He further opined that one of the richest sources of such well-formulated psychologies are eastern religions. Quite separate from the vagaries of cosmology and the dogma of beliefs, most major Asian religions have at their core a psychology little known to the masses of adherents to faith, but quite familiar to the appropriate 'professionals', be they *yogi*-s, monks, or priests. This is the practical psychology that most dedicated practitioners apply to discipline their own minds and hearts.

Vivekananda recognized the importance of *Yoga* as the study of psychology of a man from inner to outer. Murphy (1962) concluded that eastern psychologies are essentially a reaction to life viewed as full of sufferings and frustration. The common means to overcome distress are discipline and self-control, which can bring the seeker, a sense of the unlimited ecstasy that could be found within a self which is freed of personal strivings. Jung went upto the level of accepting the theory of rebirth on which entire Hindu Philosophy is built upon. Assagilio pleaded for the super-consciousness which is nothing but based on Z level therapist like a *Guru*. Suitch defined Transpersonal psychology as the fourth force of psychology embracing many concepts of eastern psychology. Tart and Ornstein, identified consciousness, intuition and meditation as missing parts in western psychology. Murphy said that the psychological interests of the East and the West are coming together very fast.

Thus, the theme of the thesis is very simple: *Śabda* or *Āptavākyam* (Verbal Testimony) is a strategy of learning. The concept of *Āptavākyam* is available in the *Darśana* literature of Hindu philosophy. Out of the six *Darśana*-s (six-systems of Indian philosophy) five systems established the *Śabda* as *"pramāṇam"*. According to these systems there are some instruments of knowledge through these *pramāṇa*-s. They are *Pratyakṣam* (Perception), *Anumānam* (Inference), *Upamānam* (Similarity) and *Śabdaḥ* (Verbal Testimony). The focus, now, is on *Śabdaḥ*.

Āptavacanam, Āptavākyam, Āptāpadeśaḥ are synonyms. The authors of the six *Darśana*-s maintain that any thing uttered by a trustworthy person is an instrument of knowledge. It modifies the behaviour of an individual. Though the Veda is the *Āptavākyam,* it need not be the only one. Any person who has thorough knowledge of the situation, and free from affections and emotions can be an *Āpta.* His words breed knowledge. The effect of *Āptavākyam* goes beyond the knowledge level. It penetrates into other domains also, effective and cognitive. Thus *Āptavākyam* can bring about a change in knowledge, emotions and psychomotor skills resulting in the modification of behaviour.

If we go through the concepts of the developing science, viz psychology, then we can label this modification of behaviour as learning.

Thus the most effective learning theory i.e. learning by '*Āptavākyam*' especially of the third domain, the affective domain, is not identified by the west so far. But it was identified, developed and practised in India since centuries together.

There are many topics of interest which made the ancient Indian Educational Psychology as Supreme. For example Significance *Saṁskāra*-s, *Upāsanā* a super indigenous technology of cognitive development, scientific method, motivation, attitudes etc.

Some interesting but challenging tasks are for us, for example how Vālmīki was educated? How Kālidāsa was educated? How Ekalavya was educated? Do you feel all these are myths and hyperboles of poets and historians. No not at all. In this century at this point of time also we have some such cases. Let a modern educational psychologist answer. Yes here is the answer i.e. *Upāsanā.*

It is the task of the modern Indian Educational Psychologist to go through the rich ancient literature from Veda to the end of classical literature, pick concept by concept, conjoin and make out theories to regain the supremacy of Indian Educational Psychology.

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Sanskrit and Contemporary Challenge

To Medical Science -A Study

Dr. Khagendra Patra

The vast treasure of Sanskrit Learning not only deals with creative literature, philosophy, culture, values, beliefs, traditions and religious practices of India but specifically guides the well-being or positive health of mankind which is yet another important beneficial factor of ancient Sanskrit Tradition. So we get some basic ideas about the techniques of Health Care in an abstract form *Pātañjala Yoga Darṣana, Āyurveda* and many other ancient Sanskrit writings. The idea about the well-being of mind, body and society as found in the above texts seems to be reflected in the modern concept of Medical Science. So, we observe that having an attitude of well-being for mankind, the present Medical Science defines Health as follows: "Health is a state of complete physical, mental social well being and not merely an absence of disease or infirmity".[1]

This definition aims at health care or well-being of mind, body and society about which we get immense guidance from Sanskrit Learning. In order to find out the scientific devices for Health Care from different ancient Sanskrit Texts it is essential for us to have a scientific vision with welfare to various aspects of Medical Science. However, we can find out some ancient scientific devices for Health Care from Sanskrit Learning following the modern concept of Medical science.

So far as the technique of Health Care is concerned modern medical science helps a lot in reducing physical pain through surgical operation, preventive and curative medicines and some other medical devices. But sometimes it faces contemporary challenges in healing pain since it has no better device to prevent some dreadful diseases like AIDS, cancer and others.

1. World Health Organization (1978), *Health for All*, Sr. No.1.

Secondly, when the problem of mental or social disorder arises from time to time modern medical science becomes silent. Although its main aim is to keep the mind, body and society sound yet it has not invented any powerful device to make the mankind sound or healthy. Rather it becomes insufficient to take special care for the well-being of mind and society. And this lacuna in the way of Health care stands up as a challenge before the Medical Science.

Thirdly, the present Medical Science becomes insufficient to safeguard the complete well-being of mind, body parts.

However, in the way of research for health care modern Medical Science declares that the tiny cells are the units of life. These tiny cells breath, take food and excrete. Any disorder in the above three processes will invite diseases to the human body. So what can be done to prevent the entry of diseases into the human body? In this respect present Medical science is almost silent and it becomes a challenge to medical technology. Under such circumstances let us try to find out any break-through in our olden Indian Sanskrit Literature.

In fact, after prosecuting several scientific studies on the utility of Sanskrit Learning modern scholars have considered ancient Sanskrit literature as a guiding source of intuitive knowledge for the well-being of mankind. It is worthwhile to note that Yoga Therapy, as a contribution of Sanskrit learning has been well accepted in the world, as a compliment to modern Medical Technology.[1]

Although ancient Indian Sages did not describe the cells as the units of life, yet they had experienced the preventive power of PRĀNĀYĀMA, Transcendental Meditation and other systems[2] of Yogic

1. Some Research Scholars of modern Medical Science have made several studies on the application and effect of Yoga Therapy for healing different diseases like Bronchial Asthma, Diabetes, Hypertension, Cardio-vascular diseases like Anxiety neurosis. References in this regard are available in British Medical Journal (1987), Indian Journal of Medical Research (1982) and some Medical Theses related to the application of Yoga and relaxation Therapy through Transcendental Meditation.
2. Other systems of Yogic Therapy like *Yama, Niyama* and *Pratyāhara* are very useful to prevent disorder in mind, body and society. An analytical study with proper application of the above systems on different patients will enable us to know its benefits in preventing the sources of illness and in promoting positive health.

Theraphy which can prevent many diseases. This technique of *Yoga* for health care is beyond the concept of modern medical Technology. So the present physicians and patients have already experimented its wonderful effect in preventing and healing many dise es. Thus it is needless to say that *Pātañjala Yoga Darśana* can help modern men to meet the contemporary challenges to Medical Science.

However, a brief scientific study of different ancient Sanskrit writings based on the holistic technique of Health Care may be helpful to understand about the contribution of Sanskrit Learning to face the contemporary challenges of modern medical Science. But the area of Sanskrit Learning related to Medical Technology is so vast that it is not easy to discuss every Sanskrit Text in detail within in a few pages. So in order to face the contemporary challenge to Medical Science, it is proposed here to throw some light on the holistic technique of health care on the basis of some relevant quotations collected from original Sanskrit Texts.

Holistic Approach to the Techniques of Health Care as means for Facing the Contemporary Challenge of Medical Science.

With a view to guiding mankind in maintaining a state of well-being or positive health Vyāsadeva has explained about the root cause of mental stress and ruin of human being on the basis of psychological experiment. His theoretical statement about the causes and remedies of mental disorder indicates that he had examined the harmful reaction of negative thoughts like anger, excitement, depression and others. He had observed and explained this truth of Medical Science in Arjuna who was depressed before the beginning of the Kurukshetra war.[1]

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1. **Root cause of illness according to Vyāsadeva:** According to Vyāsadeva excitement or depression is the root cause of illness. He could observe the psychological reaction of Depression (नैराश्यम् or विषादः) in the mind of young hero Arjuna, who, in spite of his own potentiality, ability and academic chilvelrous strength could not take any positive step to set about the war immediately. The cause of his Depression was the strain on the mind produced due to stresses confronting his respected elders, revered GURUDEVA and his next of kins related to him by blood.

   So in order to guide mankind in the way of stress mangement and health care Vyāsadeva has recorded his findings about the physical and mental reactions of Depression through the following dialogue of Arjuna:

However, after finding out the root cause of ill health and ultimate ruin of life Indian sages had discovered several holistic techniques for preventing and reducing the sources of illness and promoting positive health, mental bliss and eternal peace. Scholars of the present day Medical Science has also realized the benefits of those holistic devices which can help in confronting the contemporary challenge to Medical Science.

"दृष्ट्वेमान् स्वजनान् कृष्ण युयुत्सून् समवस्थितान् ।
सीदन्ति मम गात्राणि मुखञ्च परिशुष्यति ॥
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं संस्रते हस्तात् त्वक् चैव परिदह्यते ॥
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।
निमित्तानि च पश्यामि विपरीतानि केशव ॥" (भगवद्गीता, I/28-30)

Here, after thinking deeply about the apprehended post war consequences Arjuna becomes confused about his own duty and responsibility on the war field. He felt himself depressed due to unnecessary entry of negative thoughts into his mind. His face and inner part of his mouth became dry. His other body parts started to tremble. He felt imbalanced in his thinking (congnition), mood, affection and action (cognition).

According to modern medical science healthy mood, positive thinking and right action are some of the basic aspects of good mental health. If the mood is delighted with a feeling of happiness then a cool wave may be circulated in the mind. But if it is irritated or excited or depressed with a feeling of anger or hopelessness or helplessness then a hot wave is circulated in the mind. This hot wave of angry mood becomes the cause of delusion or ignorance. When the thought process of mind is shrouded with the darkness of ignorance then its power of memory and co-ordination becomes disturbed and disorded. As a result mind becomes imbalanced. Thereafter it becomes confused to find out the right way of action. Again, confused thoughts lead to the loss of wisdom, wrong decision, harmful action and ultimately leading to culmination of life through gradual process. (See *Bagavadgītā* II. 63).

However, as an extremely knowledgeable and analyst of human thinking under different circumstances, Vyāsadeva could visualize the confused or imbalanced mental state of Arjuna. He could detect the symptoms of depression (विषादः) in the activities of Arjuna. In fact, due to depression the hands of Arjuna started to tremble and his bow Gāṇḍīa slept away from his hands. Such a feeling of Arjuna can be translated into the technical terms of Medical Science. The feeling of depression in the mind of Arjuna, according to Medical Science, are the signs and symptoms of mental illness, the root cause of which is nervousness in mind. Again, such a nervousness is caused by negative thoughts like sensual attachment (रागः) and hatred (द्वेषः) according to Vyāsadeva.

Any challenge to Medical Science arises when modern medical Technology insufficient in preventing and eradicating any dreadful disease. In this respect light can be thrown on AIDS which has been considered as a challenge to the present Medical Tech: .ology.

AIDS (Acquired Immune Deficiency Syndrome) is caused by virus. It leads to the loss of immunity against viral and bacterial infection which is naturally present in human body. The World Health Organization names it as HIV (Human Immuno-deficiency Virus).

Thus it is proved from the above discussion that negative thoughts like intolerance, jealously, hatred, enmity, anger and other are the sources of both mental and physical sufferings. And Vyāsadeva, one of the ancient Indian Sanskrit Scholars could examine this truth of Medical Science.

However, as an extremely knowledgeable and analyst of human thinking under different circumstances, Vyāsadeva could visualize the confused or imbalanced mental state of Arjuna. He could detect the symptoms of depression (विषादः) in the activities of Arjuna. In fact, due to depression the hands of Arjuna started to tremble and his bow Gāṇḍīva slipped away from his hands. Such a feeling of Arjuna can be translated into the technical terms of Medical Science. The feeling of depression in the mind of Arjuna, according to Medical Science, are the signs and symptoms of mental illness, the root cause of which is nervousness in mind. Again, such a nervousness is caused by negative thoughts like sensual attachment (रागः) and hatred (द्वेषः) according to Vyāsadeva.

However, anybody may be stressed or depressed as Arjuna felt due to the apprehended negative consequences of the war, which had not started yet. Psychiatry branch of Medical Science, through several experiments, has proved that negative attitude of mind is the root cause of stress and strain, the continuous process of which causes excess secretion of hormone in the thyroid gland of human body. This excess hormone flows into the blood which carries the hormone to different target organs and systems of the body resulting in shivering, palpitation, frequent dryness of mouth, excessive sweating, easy fatigueability both physically and mentally. Moreover, when one becomes stressed for comparatively longer period then physical and mental problems start functioning. As a result the function of mind and body becomes disorderly in due course and illness is felt in some body parts in different forms like indigestion, gastric problem and others.

Thus it is proved from the above discussion that negative thoughts like intolernce, jealousy, hatred, enemity, anger and others are the sources of both mental and physical sufferings. And Vyāsadeva, one of the ancient Indian Sanskrit scholars could examine this truth of Medical Science.

This diseases mainly spreads through sexual contacts and aberrant sexual practices like homo-sexuality and oral sex. The present Medical Science has not invented yet any powerful preventive device for its eradication. So modern man comes forward to consult the ancient Sanskrit Literature which can guide as a source of better device for prevention in a holistic way."

According to the opinion of ancient Indian Sages one of the source of physical diseases is the uncontrolled desire or passion for sensual gratification (इन्द्रियासक्तिः) and hatred (द्वैषः).[1] Since AIDS is caused by sexual contact it can be prevented and controlled by following the technique of "Non- attachment" (निरासक्तिः) which has been explained in different ancient Sanskrit Texts. In this respect holistic technique of health care as discovered by Vyasadeva may be cited. He opines that one can attain a state of tranquillity (eternal bliss) or a positive aspect of health by enjoying any object through controlled and trained sense organs which must be free from sensual attachment (रागः) and hatred (द्वेषः).[2] It means total control of sexual urges and practicing hygienic sexual gratification. Regular practice of Tranquillity (प्रसन्नता)

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1. (a) क्रोधाद् भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ -(भगवद्गीता-II/६३)
(b) Patanjali has also considered sexual gratification and hatred as some of the aspects of suffering (क्लेशः).
So he says: "अविद्याऽस्मितारागद्वेषाभिनिवेशाः क्लेशाः । -(पा० योग० ,साधनपाद-२/३)"
(c) Charaka, one of the exponents of ancient Indian Medical Science also opines that the delusion caused by deep sensual attachment between sense organ and their objects (तमोगणोद्भवः मोहः) and exciting attribute (उत्तेजनादिचाञ्चल्योत्पादकः रजोगुणः) are two different sources of both physical and mental disorders. So he says:
"लोकिकं नाश्रयन्त्येते गुणा मोहरजः श्रितम् ।
तन्मूला बहवो यान्ति रोगाः शरीरमानसाः ॥" (चरक० सू० २८/३८)
According to him evil feelings in Mind not only cause mental illness but can create diseases in human body. He also opines that one of the causes of Tuberculosis disease (T.B.) is negative state of mind like feeling of sorrow and stress etc. which are the reactive consequences of jealousy, fear, anger and others, Thus he says:
यदा पुरुषोऽतिमात्रं शोकचिन्तापरिगतहृदयो भवति,ईर्ष्योत्कण्ठाभयक्रोधादिभिर्वा समाविश्यते,कृशो वा सन् रुक्षान्नपानसेवी भवति,तदा तस्य हृदयस्थायी रसः क्षयमुपैति ।" (चरक निदानम्-६/८-१०)
2. रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ (भगवद्गीता-II/६४)

can manage the stress and strain. This is a best device to prevent AIDS and many other disorders in body and mind.

In order to achieve tranquillity Patanjali has discovered a device of NON-ENEMITY which can protect any society as immunity against the danger of communal struggle or social unrest like unnecessary violence, strife, looting murder, rape etc.

According to this technique an individual should cherish positive or healthy attitudes like friendship, kindness, happiness and aviodance, if he or she has to deal with the persons of different sections like rich (strong), poor (weak), saint and wicked in the society respectively.[1]

This wonderful holistic device cannot be compared with any modern medical Technology for suppressing the root cause of illness like negative thought. Moreover, it is also very beneficial technique for maintaining peace and bliss among the members of the society; because it acts as a preventive measure to control the social conflict and to develop friendly attitude which can promote social, mental and physical well-being.

However, realizing the necessity of tranquillity for reducing physical strain, modern Medical Science also applies "tranquilliser injections" which can help to some extent in reducing the physical excitement for certain moments. But the holistic technique of tranquillity as prescribed by ancient Indian Sages, may be identified as a long-lasting preventive device for Health Care. In this respect Vyāsadeva has also prescribed some spiritual techniques which can heal mental stress by applying them regularly. He suggests to remain unmoved or unshaken in spite of all the disturbances created by various desires in mind. So he says:

"आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥"[२]

It means that attainment of tranquillity is possible only on the part of a self-controlled person who remains unruffled or unmoved

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1. "मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनाश्चित्तप्रसादनम् ॥"
—(पात० योग०, समाधिपादः-१/३३)
2. Bhagavadgeeta, II.70

even at the moment when all desires enter into his mind just like the ocean which being filled with outside waters, remains unruffled.

In order to make the afore-said idea clear he again says:

"विहाय कामान्यः सर्वान् पुमांश्चरति निस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥"[1]

Here, it has been suggested that attainment of peace is possible on the part of that person (i) who has put off the flames of all desires from his mind;

(ii) who remains non-attached or indifferent to mundane affinities;

(iii) who regards nothing as his won (निर्ममः) and

(iv) who is free from egoism (निरहङ्कारः).

Thus, it is clearly understood that with a view to maintaining tranquillity or a state of well-being (positive health) one should practise (i) to give up the attitude for desires just like any young person gives up his childish attitude for joy;

(ii) to remain non-attached with mundane affinities just like the water remains non-attached with the lotus leaf (पद्मपत्रमिवाम्भसा);

(iii) to be well-equipped with non-egoism thinking himself as a servant who performs his duties without his own will but under the guidance of his master's will.

However, the above holistic techniques of attaining peace and bliss may be considered as immunity against mental components like attachment and hatred (रागः and द्वेषः) and other negative thoughts.

Most of the scholars in the field of Medical science agree with the opinion that all sorts of negative mental attitudes are detrimental to mental and physical health and personality development. So modern medical practioners also advise to behave friendly with the patient to make his mind free from stress; so that the concerned patient will feel relaxed from stress. In this respect our Vedic Sages seem to be more aware about the harmful reactions of negative attitudes in mood, thinking and action in Mind. So they used to pray to God to make

1. Bhagavadgeeta, II.71

the mind free from anger, enmity and all other evil (negative) thoughts of mind.[1] They also pray to God to make their mind and body pure; the indicative meaning of which is to enlighten and to make the subtle body and gross body free from micro-organisms like negative thoughts.[2]

One of the holistic techniques of health care is to maintain peace in mind for which friendly attitude towards others is quite essential. Realizing the benefit of friendship in reducing stress and in promoting a sense of security and healthy social surroundings Vedic sages advise mankind to take resolution for developing friendly attitude towards all fellow beings. So they say:

"मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे ।"[3]

It means that "let me see all living beings with a friendly vision. Let us see each other with friendly eyes."

The purpose of developing friendship is to make the social surroundings secured and comforting. Because social security and a land helps its inhabitants to lead a peaceful, happy and healthy life. So ancient Indian Sages could realize the beneficial aspect of friendly attitude for promoting good mental health and social well-being.

However, in addition to "friendly attitude" there are many other healthy attributes like SANTOṢA or an attitude of contentment, APARIGAHA.[4] or non-acceptance and others which have been

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1. (a) ॐ विश्वानि देव सवितर्दुरितानि परा सुव । यद् भद्रं तन्न आ सुव ।" (यजु० ३०/३)
It means that "Oh Sun God, kindly take away from us all sorts of evil elements or harmful thoughts which are the sources of sufferings. And please give us the thing favourable to our well-being."
(b) ॐ त्वन्नो अग्ने वरुणस्य विद्वान् देवस्य हेडोऽव यासि सीष्ठाः
यजिष्ठो बह्नितमः शोशुचा नो विश्वा द्वेषांसि प्रभुमुगध्यमस्मत् स्वाहा ॥(यजु० २१.३)
2. ॐ अग्न आयूंषि पव स आ सु वोर्जमिषं च नः । आरे वाघस्व दुछुना स्वाहा ।" (ऋग्वेदः९.६६.१)
It means that "Oh Blissful God, kindly make our life pure; so that our Subtle body (mind, conscience, Intellect etc.) and gross body (श्रोत्रत्वक् चक्षुरादि पञ्च ज्ञानेन्द्रियाणि हस्तपदादि पञ्च कर्मेन्द्रियाणि च) will be free from the source of illness like evil thoughts which can be compared with mirco-organism.
3. यजुर्वेद, ३६.१८
4. Aparigraha : *Aprigraha* or non- acceptance is one of the techniques of *Yama* in *Aṣṭāṅga Yoga*. According to this principle unnecessary and harmful thoughts

discovered by Patanjali for leading a sound and happy life. Proper application of his Yoga Therapy can guide mankind to prevent any type of disorder in mind, body and society. Scholars are of the opinion that the holistic techniques of Pātañjala Yoga Darśana can heal pain and suffering in mind as well as body. It guides to relax the entire body developing strain out of external stresses and to cherish happiness and thereby it also acts as a preventive and as a curative tool to take care of stress, reduces strain experienced from moment to moment by human body and mind.

It is worthwhile to note that Medical Research work on the application of Pātañjala Yoga Darśana has proved that Sanskrit can contribute in infusing life with a new vigour and freshness in body, mind and society.

In fact, if the modern technological Age need any help in facing the challenge to Medical Science it will not be out of place to knock at the doors of Atharva Veda, Caraka, Suśruta and others and it's hands will be full with suitable intuitive knowledge which can enrich the so called modern medical Technology and solve the existing and apprehended suffering of mankind.

Thus, we have observed through the above discussion that the techniques of Health care as found in Bhagavadgītā, Pātañjala Yoga Darśana and others can provide us with relevant and pertinent ideas

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should not be entertained or allowed by our conscious self to get into our mind, because unnessary thoughts usually create undesirable stress in individual mind resulting conflicts in a group or a society. But this technique, if practised, helps the aspirant to be able to avoid some sources of mental illness like negative thoughts. It helps to make the mind free from inner enemies like jealousy, greed, anger etc.

Santoṣa: *Santoṣa* or the sense of contentment is another technique of *Yoga* Therapy. It can help in reducing the effect of रागः or feeling of desire for sensual attachment and लोभः or the instinct of greed which are responsible for mental imbalance and illness in mind and body in due course. However, one can experience highest grade of happiness if the above two sources of illness can be managed or controlled. It is possible only by developing a sense of contentment in mind. So Patañjali has considered Contentment as a preventive system which can put off the flame of greed and can supply immense pleasure for promoting good mental health. Accordingly he says: ""सन्तोषादत्युत्तमसुखलाभः।" (पात० योग०, समाधिपाद-२.४२)

about medical value of Sanskrit learning which can make the modern man confident to confront the contemporary challenges to the existing medical science. So, without ignoring various modern medical techniques of preventive and curative measures for positive health of mankind we should strengthen the existing techniques of health care by imbibing the vast intuitive knowledge plentifully available in the ancient Indian Sanskrit Literature which will supplement and compliment to modern Medical Science for promoting the state of complete well-being of mind, body and society.

Contribution of Kerala to Architecture

Anitha, K.R.

Monuments on a gigantic scale are not seen in Kerala. Kerala, the beautious bountiful costal strip of lush greenery lies between sea and mountains. The temples of worship of this area deserve particular mention. The artists of Kerala have developed over centuries their own distinctive styles of architecture, sculpture and painting. It has contributed to the sum total of Dravidian arts in its own measure, rhythm and physiognomy. The works of art in Kerala executed by impermanent materials have perished utterly beyond all doubt. They exist in large numbers in the various parts of the country. Among them the temples are worth mentioning. They were designed and built by artists who acquired their skills by generations of practice in this branch of knowledge.

Kerala has contributed substantially to the field of architecture. Sanskrit works like *'Prayogamañjari'* of Ravi (9h Century), *Mayamata* of Mayamuni (10th Century), *'Iṣāṇaśivagurudevapadhaṭi'* (11th Century), *Tantrasamuccaya* (15th Century), *Vāstuvidyā* of an anonymous authorship and the *Śilparatna* of Srikumara are some of the standards manuals on architecture.

Sanskrit Texts

Prayogamañjarī of Ravi:-(PM)

Prayogamañjarī, by a Nampūtiri brāhmin called Ravi is considered as one of the earliest Tāntric texts from Kerala. His date has been assigned as 9th century AD. The work is also known as *'Saivāgamasiddhāntasāra'*

The text is divided into 21 *paṭala*-s on different topics. Some of the *paṭala*-s are devoted to subjects relating to temple constructions. The *Pradyota*, written by Trivikrama in 15 century AD is a detailed

commentary on *PM*. The authoritativeness of the *PM* can be noticed from reference to it in the later works like *IGP*.

***Mayamata* of Mayamuni**

Mayamata is an old work exclusively devoted to Indian architecture. It is assumed that the work could have been produced in the 10th century. In 36 chapters, the work deals with the various aspects of architecture including house-building, construction of villages, planning of palaces, towns and cities, laying of roads and installation of images of deities in temples. *Mayamata* has been used as an authority in many works such as the *IGP* and *Śilparatna*. The text stands as a rare and fairly good temple of a medieval technical work.

***Īśanaśivagurudevapaddhaṭi* (*IGP*)**

The *IGP* also known as *Tantrapaddhati* is written by Iśānaśivaguru in 11th century A.D. This work is an elaborate treatise dealing with different aspects of *Tantra* including the construction of temples and related matters. The work consists of 119 *paṭala*-s and 18,000 stanzas in various meters. The work is divided into four parts namely (1) *Sāmānyapāda* (2) *Mantrapāda*(3) *Kriyāpāda* and *Yogapāda*.

***Tantrasamuccaya* (*TS*)**

The *TS*, an elaborate treatise in 12 *paṭala*-s is a standard work on temple architecture and worship widely popular in Kerala. Nārāyaṇa a Namputiri Brahmin of the Ceṇṇas family in Kerala is the author of this work called *Keralatantra*. He flourished as one of the 'eighteen and a half' (*Patineṭṭarakavikal*) poets in the court of the Zamorins of Calicut during the 15th century.

The text deals with rituals connected with 7 important deities viz, Viṣṇu, Śiva, Śaṅkaranārāyaṇa, Durga Subramaṇya, Ganapati and Śāstā. Two works also attributed to Nārayaṇa of Ceṇṇas family, the *Devālayacandrikā* and the *Manuṣyālayacandrikā*. The *Devalayacandrikā* is solely devoted to temple architecture and the other on the dwellings of man.

Manuṣyālayacandrikā of Nīlakaṇṭha (*MC*)

This is a well known work by Nīlankantha of Tirumaṇgala who flourished after the period of the *TS*, i.e, after the 15th century A.D. The text is used as a reference manual by traditional carpenters of Kerala. The *MC* deals with the boundaries of the compound, the length and breadth of a house, different types of halls, the height of the basement, the pillars and so on are discussed in great detail. Expositors on the village, town and city testify to the deep knowledge and wide experience of the author.

Vāstuvidyā

The *Vāstuvidya,* a Kerala work on household architecture, by an anonymous author, was published for the first time by T.Ganapati Sastri in the TSS in 1930. The text is divided into 16 chapters with a general picture of architecture with a special reference to Kerala. The topics dealt with in this text are measures, qualifications of the professionals required for the constructions, characteristics of the land, construction of wall and allied matters. The making of the 11 varities of tiles mentioned in this text needs special attention.

Śilparatna of Śrīkumāra

Śilparatna is an encyclopeadic work by a Keralite scholar Śrīkumāra on the subject of Śilpaśāstra. From the colophon of *Śilparatna* it is understood that the author worked under the patronage of king Devanarayana of Ambalapuzha in Travancore in the later part of the 16th century A.D. Hence the date of the Śilparatna has safely been assigned to this period. The text contains two parts, the first one of 46 chapters deals with architecture and painting, the second part deals with sculpture and iconography in 35 chapters.

The chapter sub-titled as *grāmādilakṣaṇam* is of unique importance as it explicitly deals with the planning of gardens, orchards etc. as essential components of an Indian village or town. The same chapter on village and town gives the different types of human habitations like *Kākini, Vartana, Kheṭa, Kuṭila, Maṅgala, Puram, Grāmam, Maṭa*. Then follows the *Vinyāsabheda* on measurements, roads and in accordance with the later criterion as many as eight types of villages emerge—

the *Daṇḍaka, Svastika, Prastara, Prakīrṇaka, Nandyāvarta, Parāga, Padmaka* and *Śrīpatiṣṭhiṭa.*

Śilparatna explains temples under the heading of *Prāsādalakṣaṇa,* which is a new topic altogether in the treatment of temples. The work deals with temples in two places. The latter are treated the Dravidian Vimānas, the chief characteristics of which are the storeys from one to many (12 to 16). The work is quite unique in this respect that it covers the evolution and development of temple architecture up to the time this text was complied by the author.

The text defines *Prāsāda* in quite a new manner. *Prāsāda* in the Hindu Temple is the child of Vedic altar. *Śilparatna* gives altogether a new definition from the stand point of artistic sensibility or more correctly from the aesthetic point of view.

Devādīnām natānām ca yeṣu tamyataya citam
Manāṁsi ca prasīdanti prāsādastena kīrtitaḥ/

Then Śrikumara defines the *Vimāna,* the chief characteristics of which is the manifold techniques of measurements, this is an original contribution of this text. Then gives the details of measurements of heights, the number (1 to 2) and the different classes or varieties like *Alpaprāsāda* and *Mahāprāsāda.* Another interesting aspect of the work is the allotment of the different storeyed buildings to the different ranks of deities and royalties. The 12 storeyed buildings can be occupied by only the superior gods like *Brahmā, Viṣṇu* and *Śiva. Śilparatna* also defines in its own manner the three main styles of temple architecture *Nāgara, Drāviḍa* and *Veśara.*

Nāgara, Drāviḍa and *Veśara*

Śilparatna defines *Nāgara* as Quadrangular (*Yugāsra*) from the bottom to the *Śikhara. Drāviḍa* is a temple of hexagonal (*ṣaḍasra*) or octagonal (*vasvāsra*) *śikhara* and *Veśara* is of circular (*Vṛtta*) or elliptical (*vṛttātmaka*) *śikhara.*

The South Indian *Śilpa* texts generally assign the *Nāgara* temples to the country from the Himālayas to the Vindhyas. *Veśara* from the Vindhyas to the river Krihna and *Drāviḍa* from Krishnā to *Kanyākumarī.* The *Śilparatna* also supports this view with the remarks that *Veśara* is located between Agastya and Vindhya. Above all *Śilparatna* expresses

the idea that all the styles are prevalent in all the regions *'Sarvaṁ sarvadeśeṣu'*.

The author of *Śilparatna* observes that the land between the Himalayas and the Vindhyas is *Sāttvika* in character and the *Nāgara* style originated in the *Sāttvika* land itself.

The text quotes two dissimilar opinions of the Ācāryas of *Vāstuśāstra* regarding the origin of the *Drāviḍa* style. According to one school the *Drāviḍa* style is *Nṛpa* in character and the *Drāviḍa* land is *Rājas* in nature. The other school holds that *Drāviḍa* cannot be confined to the south.

The position of *Veśara* style described in the *Śilpaśāstra*-s is a little complicated. The *Śilparatna* mentions *Veśara* as southern style of temple architecture. Some thinkers of *Śilpaśāstra* maintained that it flourished in the land exceeding from river Krishnā to Kanyākumāri in the south.

Another important contribution of *Śilparatna* to the field of art is painting. *Citralakṣaṇa* is the 46th chapter of the first part of *Śilparatna*. From its inclusion at the end of a volume that chiefly deals with *Vāstuvidyā*, it seems that painting has been discussed here as a subject related to architecture. This dependence of painting on architecture is clearly noted in the very first verse of *Citralakṣaṇa*. It states that "All palaces and gateways should be decorated with paintings to enchance their beauty".

The *Citralakśaṇa* section of the *Śilparatna*, deals with the definition of painting, suitable themes for painting, preparation and application of plaster on the wall, names of primary colours, preparation of yellow and black pigments, preparation and description of brushes, various pictorial effects, mixed colours and the two types of painting not done on the wall.

The second part of *Śilparatna* deals with the different materials for images and their collections and description of 18 kinds of *Liṅgamūrti*-s. Then it explains the making of images of different deities *Vaiṣṇava, Śākta* etc. The last five chapters which seem to be a continuation of the first part deals with the human dwellings, water reservoirs, household furniture etc.

Altogether, the *Śilparatna* deals with almost all the subjects related to temple construction, right from the selection of the place to the construction, installation of the images and the mode of worship. Temple, according to the author, is not a mere centre for worship but a magnificent piece of art which can attract and please the eyes and hearts of both the devotees and spectators.

Peculiarities of Kerala Architecture

The famous places of worship such as, Vaikom, Ettumannor, Cottanikkara, Trissur, Guruvayoor show grandeur of temple architecture in Kerala.

'The typical indigenous temple of Kerala can be clearly identified by its characteristic structure which distinguishes it from the temples in other parts of India. The gigantic construction and imposing *Gopura*-s which mark the temples in the other part of south India are conspicuous by their absence in Kerala. The characteristic Kerala temple consists of the Sanctum sancturium (*garbhagṛha*) which is usually circular (*vṛtta*) in shape but some times square (*caturasra*) or rectangular (*caturasradīrgha*) with a conical or pyramidal roof (*Sikhara*) crowned by a crest, *Stupika*. The idol is installed within this *Garbhagṛha* on a pedestal (*Pīṭha*)".

The *Kuttambalam* or the theatre hall is very peculiar to the temples of Kerala. This is usually located either as part of the cloister circuit, on the southeast corner facing north or as a separate hall located outside the innermost *Prākāra* and facing either west, that is in to the temple or north. This multiple pillared hall is much more impressive than the *Namaskāra Maṇḍapam* in general size and elvations, stature and has massive stone plinth, but does not usually have a false ceiling. It is certainly much more functional and secular in character and avoids any sectarian embellishment.

The immediate attention of a person who visits Kerala for the first time is impressed by 'dormers' or vertical windows on the roofs of buildings. Primarily intended for admitting light and effective ventilation, these dormers are also works of art. In addition to being tilted from the vertical, they enclose the most intricate and delicate carvings in wood. On the whole, the average Kerala house presented

a fine picture with large compound, with open porches, all with provision to receive light and fresh air. The grounds are planted with permanent sources of water for bathing, washing clothes and drinking. Taking all these into consideration one could say that the Kerala dwellings are among the finest examples of domestic garden architecture in all over India. The palaces of Kerala too are well known and acclaimed products of majestic architecture.

Tradition in Kerala Architecture

Uliyannur Perumatchan and the schools of Ramanallor, Tamaranellur are some of the known architects of Kerala. The family of Kanippayyoor deserves special mention in this context for their great contribution to the field. Their publications on the subject and translations from Sanskrit to Malayalam are worth mentioning. The *TS, MC* in Sanskrit, *Grhanirmāṇapaddhati, Kettitangal and Silpabhasha* in Malayalam are some of their well known titles. Recently, this family had started a research institution in Kunnamkulam to popularise the traditional Tantra and *Vāstuvidyā* of Kerala. The Tantra Vidya Pīṭha at Alwaye is also to be mentioned in this context.

Conclusion

The Kerala architecture mainly deals with the varied types of the residences of man and that of God. The *Śilparatna* is an encyelopeadic compendium on the above subject. In addition to architecture it deals with painting, sculpture, iconography, planning and construction of towns, villages and gardens. The varied types of *Prāsāda* and *Vimāna* and this designing and construction are new topics dealt within the *Śilparatna*.

One notable peculiarity of Kerala's architecture is that it avoides sectarian embellishments. Altogether, the architectural monuments of Kerala are majestic in appearance maintaining artistic sensibility and asethetic delight.

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Education in Ancient Kerala : An Epigraphical Study

E.V. Reghu

ॐ सह नाववतु सह नौ भुनक्तु
सह वीर्यं करवावहै
तेजस्विनावधीतमस्तु
मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

The history of education in India starts from the Vedic period as the *Ṛgveda* represents the earliest stage. When we refer to the *Ṛgveda* we come across the words like *Guru, Ācārya, Śiṣya, Antevāsin* etc. which were related to education. Western scholars like Max Muller and others think that "there is no direct mention of education in the *Ṛgveda*.[1] Kunjuni Raja quotes the 5th *mantra* of the 103rd *Adhyāya* of the 7th *Maṇḍala* (*Yadeṣāmanyo anyasya vācaṁ śāktasyeva vadati śikṣamāṇaḥ*). This *mantra* throws light on *Svādhāya*."...The study of the recitation of the Vedic texts from a teacher must have been the most important aspect of the study of what is presecribed for one's own study."[2] This was the condition in India in the Vedic age. Unfortunately, we are completely ignorant about the history of Kerala in the Vedic period.

A detailed study of Sangam literature may help us to derive the history of ancient Kerala. "Education was universal in Kerala and there was a high level of literacy during the Sangam epoch."[3] The Sagam literature gives details of several Kerala poets. Ammūvanār, Iṭaikkāṭanār, Ṅambakāṭṭ Ilaṅkaṇanār, Uvarkkaṇṇūr Pulaṅkīranār,

1. *Education in Ancient India*, Lecture series-1, C.Kunjuni Raja, Cesmo Publications, 1992, p.56
2. *ibid*, p.37
3. *Studies in Kerala History, Ernakulam*, Tr.by K.Ramachandran Nair, p.267

Khūṭallūr Kizār, Otalāntaiyār etc. are among them. *'The Selected Poems of 2000 years'*Ed. by Vettom. Many naming about 50 poets among whom 5 poetesses are also mentioned. This shows that female education was not neglected in those days. Moreover, Puṟanānūru takes account of some poetesses by name who belong to castes now considered inferior.[1] We are not able to say anything more as the reliable records are very scant.

According to K.P.Padmanābha Menon the education became monopoly of the higher classes of the society during the time of Nampūtiri dominance. Women and the low castes slowly lost their right to education. For him the Nampūtiri dominant period starts from 11th C. A.D. to 16th C. A.D. *Mahākavi* Ullūr in his *'Kerala Sāhitya Caritram'* states that the Nampūtris were getting empowered from 9th C. A.D. onwards. But Ilamkujam is of the opinion that the records show the decline of a powerful government in Kerala and the Kerala culture took shape apart from the common Draviḍa culture in 11th C. only.[2] Then he comments that "Ullūr also pointed out the same" and he agrees that slowly the Nampūtris were being uplifted to the higher levels. The inscriptions of Tṛkkoṭittānam temple mention the custom of reading *Māvārata* (*Mahābhārata*) in temples. Scholars were assigned to teach others and to expound Smṛti and Purāṇas to the public. They were known as *Māvārata Paṭṭas*. They were employed for a particular period and were not employed by heredity.

All cultural activities were centred at temples. Educational Institutions like schools and colleges were functioning in the temples. Intensive study groups known as *śāla*-s or *Cāla*-s in general also existed in Selected temples. *Kāntalūr Śāla, Pātthivapuram Śāla, Mūzikkulam Śāla* are the most famous among them. *Tiruvalla Śāla, Śrī Vallabha Perumcāla* etc. are also mentioned in some inscriptions. *Śāla*-s were meant only for Nampūtiris. Scholars are of different opinions on this issue. K.P.Padmanābha Menon and some modern scholars like Dr. Rajan Gurukkal contribute to this view. Ilamukulam stated that "there are evidences to say that *Pātthivapuram Śāla* was established for Nampūtiris only. But there are no such evidences to say that Tiruvalla *Śāla* and

1. *ibid*
2. ......*Elankulam,* p.21

Śrī Vallabha Perum Cāla were also in the same condition. The food expenses for midday feeding of students is recorded in Tiruvalla Inscnption. It shows about thousands of students were studying in this institution. The Nampūtiri population was only about twenty percent at that time. So it may be assumed that there were students from other castes also.[1]

Śāla-s of Kerala were resembling the Khatikas of other South Indian states. Two aspects of learning were there among the Nampūtiris. The study of religious texts like Vedas, Vedāṅgas, etc. and the study of martial arts. *The Pārthvpuram Ceppeṭ* gives a small description of its rule and regulations. *Śāla* was only for higher studies. Admission was restricted only for the certificate (*Pañcakkam*) holders in the field of Vedas and Śāstras.[2] Total 95 *'Kalam'*s (seats) are mentioned and they were divided as follows-

Pakaziya	*Caraṇakkār*	45
Taittirīya	*Caraṇakkār*	36
Talavakāra	*Caraṇakkār*	14

Vedic students were called *Paṭṭa*-s and the students of martial arts were called *Caṭṭa*-s. The infrastructure for these *Śāla*-s were generously provided by the then rulers. These *Śāla*-s were getting endowments from the ruler. Śrī Vallabha, the Pāṇḍya King, who ruled up to 862 A.D. founded *Śrī Vallabha Permucāla* at Kanyakumari. This was renamed by Rājarāja Cola and was known as "Śrī *Vallabha Perumcālayāna Rājarāja Perumcāla*."[3] We can make out from the inscriptions of Rājādhirāja and Rājendra II that there was a special attention of these rulers on the day to day affairs of this *Śāla*. *Mūzikkulam Śāla*, *Tiruvalla Śāla* and *Tiruvalla Śāla* were getting special endowments from Kizsalanāṭṭu Māluvakkon and Mūlayil Nāyatiyār. These endownments were called *Śālabhoga*-s. Food and other expenses of the students were met from the revenue of these endowments.

There were limitations of the seats in *Tiruvalla Śāla*. Details of food expenses given in the inscription[4] show that hundreds of

1. *ibid*, p.36
2. *ibid*, p.39-40
3. Travancore Archaeological Series, Vo.I, p.163
4. *T.A.S.*, Vol.II, P.173

residential students were studying there. *Kāntalūr Śāla* is mentioned in about 30 inscriptions.[1] The importance of this *Śāla* can be assumed by this. According to the inscription of Karunantaṭakkan[2]the rules and regulations of this *Śāla* were followed by the *Pārthivapuram Śāla* also. Yet we cannot find the exact location of this *Śāla*. It was well known by the name 'Daskṣṣiṇa Nalanda'. *Śāla*-s were converted into military academies during the Chera-Chola war and as an after effect, these *Śāla*-s lost their importance as academic institutions. The Chola Kings like Rājarāja and Rājendra are mentioned as the destroyers of Kalam at Kāntalūr. By this time *Śāla*-s like Talakkulam and Karakaṇḍīśvaram were established[3] Every time the Cholas attacked the Cheras they only destroyed *Śāla*-s but imposed restriction to minimise admission in the *Śāla*-s. This continued for centuries.

"Next to the Brahmins, Devadāsis got the best type of eduation", as was observed in "*Studies in Kerala History*". "During the Kulasekhara epoch female education came to be restricted to Devadāsis....Their syllabus was very tough and it consisted of music, dancing, painting, literature etc".[4]

Primary education was not neglected for any section of society. Writing and arithmetic were taught in the first stage. Purāṇas, liteature, *Vaidya, Gaṇita, Jyotiṣa* etc. were also learnt by the students. This was done in both the residential and non-residential modes. This apart, selected ancient house-holds continued their edcational enterprise at home in such fields as Carpentry, Medicine, Astrology, and Martial Arts. Even the so-called backward communities were also proficient in their respective branches of study due to the system of hereditary domestic education. *Kāvya*-s were for the second level. *Kāvya*-s like *Śrī Rāmodanta, Rāmodanta, Raghuvaṁśa, Amarakośa* and some *Alaṅkāra* texts were studied at this level. All these studies were carried out independently amongst different sects.

Śāstra-s like *Mīmāṁsā, Vyākaraṇa* etc. were well studied in Kerala. Kerala is known for its *Mīmāṁsā* tradition. Payyūr and Melputtūu families were famous for this school. Nāṭṭiya Maṅgalam,

1. *Elankulam,* p.50
2. *T.A.S,* Vol.I, p.6
3. *T.A.S.,* Vol.III, p.203, 206
4. *Studies in Kerala History,* p.277

Cuṇṭaykamaṇṇu, Cokiram, Āṭṭupuram, Tāmaracceri, Nenmeni etc. were quoted as Bhāṭṭa Mīmāṃsā places by Ilamkulam in his essay. Kīzavīti, Vellaṅṅallūr, Bhāskara, Tiṭṭappalli, Cāzikkāt, Pālakkāṭ, Pālakkāṭ were quoted as *Prābhākara Mīmāṁsā* places. The study of *Vyākaraṇa* was compulsory in *Pāṭhaśāla*-s. Kaṇṭarāman, Pulikkīzu, Vezapparampu, Purakkiṭaṅṅakaṁ, Tattamaṅgalaṁ, Pallippuraṁ etc. are quoted in this regard.

Though Kerala Nampūtiris were famous for *Pūrva Mīmāṁsā Uttara Mīmāṁsā* (*Vedānta*) was also important among them. Ādi Śaṅkara hails from this tradition. He propagated *Advaita Vedānta*.

Many hereditary *Vaidya*-s in some specialised fields like *Viṣacikitsā, Bālacikitsā* etc. were famous. Treatment was given to the wounded soldiers by some Kalari Āśāns who were employed by the king. Their places were considered as the military academies.

Thus epigraphical sources shed a great deal of light on several aspects of ancient Indian education. There is a great need for a scientific and sustained study of ancient inscriptions in Kerala to trace the peculiarities and specialities of this area and also to contribute towards the central Indian Theme of unity in diversity. To conclude, the main themes of ancient Kerala education as gathered in this small paper may be listed out as follows—antiquity of ancient Indian education, the cultural imprints of the Sangam age, patron of female education and the education of backward classes, alternative and house-hold educative systems, the role of temples, *Śālā*-s and *Cālā*-s etc. The extent and varieties of the life centered educational devices of ancient India in this part is indeed very impressive and educative. We need to probe further and gather more information for a better understanding and appreciation of our past.

Bhāskara's Mathematics in Present Day Context

Smt. Sita Sundar Ram

The genius of Bhāskara is such as Mathematics has been made a playful subject. People who are allergic to Mathematics will find it much simpler and easier if taught through Bhāskaras' methods. I have been capitvated by the mathodology of Bhāskara, and as a teacher dealing with young children, I feel that our education system could inroduce these methods into our curriculum.

With this end in view I have prepared my paper on some basic principles of arithmetic like addition, subtraction, square, suqare root, etc. An example for some of these is taken up here for demonstration.

Square : To find the square of a number, one of the methods given by Bhāskara, reads thus :

"इष्टोनयुग्राशिवधः कृतिः स्यादिष्टस्य वर्गेण समन्वितो वा" ॥

"The product of the sum and difference of the number and an assumed quantity, added to square of assumed quantity is the square"(Tr. Colebrooke).

Let the number be 201 we can assume a quantity 1.

$(301+1)\ (301-1)+1^2$

$= (302 \times 300) + 1 = 90601$ which is the square of 301.

Square root: Let us work out the square root of a number, by Bhāskaras' methods as well as by modern method.

त्यक्त्वान्त्याद् विषमात् कृतिं द्विगुणयेन्मूलं समे तद्धृते
त्यक्त्वा लब्धकृतिं तदादिविषमात् लब्धं द्विनिघ्नं न्यसेत् ।
पङ्क्त्यां पङ्क्तिहृते समेऽन्त्यविषमात् त्यक्त्वाऽऽप्तवर्गं फलं
पङ्क्त्यां तद्द्विगुणं न्यसेदिति मुहुः पङ्क्तेर्दलं स्यात् पदम् ॥

"Having deducted from the last of the odd digit the square number, double its root; and by that dividing the subsequent even digit, and subtracting

the square of the quotient from the next even spce, note in a line the double of the quotient. Repeat the process until all digits are exhausted" (Tr. Colebrooke).

BHASKARAS' METHOD		MODERN METHOD		
1^2	15129 (123)	1	15129	(123)
	1		1	
2	5	22	51	
	4		44	
2^2	11	243	729	
	4		729	
12x2	72		0	
	72			
3^2	09			
	9			
	0			

What is the advantage of Bhāskara's method over the new one? Instead of bringing down two numbers at a time, we bring down 1 number at a time as we do in long division.

Cube Root : Nowadays students are not taught any method to find the cube root of a number. If it is a cube of a non-prime number, the cube root can be found out by factorisation method. But what if it is the cube of a prime number? Bhāskara gives a simple method to find it.

आद्यं घनस्थानमथाघने द्वे पुनस्तथान्त्याद् घनतो विशोध्य ।
घनं पृथक्स्थं पदमस्य कृत्या त्रिघ्न्या तदाद्यं विभजेत् फलं तु ।।

पङ्क्त्यां न्यसेत् तत्कृतिमन्त्यनिघ्नीं त्रिघ्नीं त्यजेत् तत्प्रथमात् फलस्य ।
घनं तदाद्याद् घनमूलमेवं पङ्क्तिः भवेदेवमतः पुनश्च ।।

"The first digit is a cube's plae and the two next, uncubic and again, the rest in like manner. From the last cubic place take the nearest cube, and set down its root apart. By thrice the square of the root divide the next (uncubic) place and note the quotient in a line (with the quantity before found). Deduct its square taken into thrice the last term from the next digit

and its cube from the succeeding one. Thus the line is the root of cube". (Tr. Colebrooke).

1^3	1860867 (123)
	1
3.1	8
	6
3.1^2	26
	12
2^3	140
	8
3.12^2	1328
	1296
$3.12.3^2$	326
	324
3^3	27
	27
	0

Bhāskara has divided the whole of arithmetic section into whole numbers and fractions. He says all the operations like addition, subtraction, etc. applicable to whole numbers are also applicable to fractions. In Sanskrit they are called भिन्न and अभिन्न

Simple addition and multiplication of fractions:

This has been explained by Bhāskara quite ingeniously and beautifully.

छेदघ्नरूपेषु लवा धनर्णमेकस्य भागा अधिकोनकाश्चेत् ।
स्वांशाधिकोनः खलु यत्र तत्र भागानुबन्धे न लवापवाहे ॥

तलस्थहारेण हरं निहन्यात् स्वांशाधिकोनेन तु तेन भागान् ।

Bhāskarāchārya gives an interesting example to illustrate addition, then subtraction and then addition cum subtraction.

अङ्घ्रिः स्वत्र्यंशयुक्तः स निजदलयुतः कीदृशः कीदृशौ वा ।
त्र्यंशौ स्वाष्टांशहीनौ तदनु विरहितौ तौ त्रिभिः सप्तभागैः ॥

अर्धं स्वाष्टांशहीनं नवभिरथ युतं सप्तमांशैः स्वकीयैः ।
कीदृक् स्याकत् ब्रूहि वेत्सि त्वमिह यदि सखे अंशानुबन्धापवाहौ ॥

"How much is a quarter added to its third part with half of the sum, and how much are two thirds lessened by one-eighth of them and then diminished by 3/7 of the residue, tell me likewise how much half less its eighth part added to nine-sevenths of the residue is, if thou be skilled dear woman, in fractional increase and decrease". (Tr. Colebrooke).

I line : 1 x d + n x d+n
4 d d
1 x (3+1) x (2+1) = 12 = 1
4 3 2 24 2

II line : 2 x d-n x d-n = 2 x 8-1 x 7-3
3 d 3 8 7
2 x 7 x 4 = 56 = 1
3 8 7 56x3 3

III line : 1 x d-n x d+n = 1 x 8-1 x 9+7
2 d d 2 8 7
1 x 7 x 16 = 112 = 1
2 8 7 112

Linear Equation (solved arithmatically) : After teaching the basic operations in whole numbers, and fractions the Āchārya introduces us to simple linear equations. How easily he explains it.

छेदं गुणं, गुणं छेदं, वर्गं मूलं, पदं कृतिम् ।
ऋणं स्वं, स्वं ऋणं, कुर्याद् दृश्ये राशिप्रसिद्धये ॥

अथ स्वांशाधिकोने तु लवाढ्योने हरो हरः ।
अंशः तु अविकृतस्तत्र विलोमे शेषमुक्तवत् ॥

"To investigate a quantity, one being given, make the divisor a multiplicator, the multiplicator a divisor, the square, a root and the root a square; turn negative into positive, positive into negative; if quantity is to be increased or diminished by its own proportionate part, let the lower denominator being increased or diminished by its numerator, become the

(conected) denominator, and the numerator remain unchanged; and then proceed as before" (Tr. Colebrooke).

It is simply called the rule of inversion. All the operations like addition, subtraction, etc are done in the reverse order.

यस्त्रिघ्नस्त्रिभिरन्वितः स्वचरणैर्भक्तस्ततः सप्तभिः
स्वत्र्यंशेन विवर्जितः हीनो द्वि पञ्चाशता ।

तन्मूलेऽष्टयुते हृते च दशभिर्जातं द्वयं ब्रूहि
तं राशिं वेत्सि हि चञ्चलाक्षि विमलां वामे विलोमक्रियाम् ।।

Find the number x3+3/4th of product, divided by 7, reduced by 1/3 of quotient, then squared and subtracted by 52, square root of remainder extracted, added by 8, and divided by 10, gives the answer 2.

Method : Starting from 2,

2x10 = 20; 20-8=12; 12x12= 144, 144+52 = 196;

196 = 14; 14 x d = 14 x 3 = 21; 21 x 7 = 147;

d - n 2

147 x d = 147 x 4 = 84; 84 3 = 28 Ans

d+n 7

Quadratic Equation involving square roots and fractions (solved arithmetically): The most beautiful examples are given by Bhāskarāchārya to solve quadratic equations. He gives solutions without using the unknown x. He gives a purely mathematical solution.

गुणघ्नमूलोन युतस्य राशेः दृष्टस्य युक्तस्य गुणार्धकृत्या ।
मूलं गुणार्धेन युतं विहीनं वर्गीकृतं प्रष्टुरभीष्टराशिः ।।

यदा लवैश्चोनयुतस्य राशिः एकेन भागेन युतेन भक्त्वा ।
दृश्यं तथा मूलगुणं च ताभ्यां साध्यस्ततः प्रोक्तवदेव राशिः ।।

"The sum or difference of a quantity and of a multiple of its square root being given, the square of half the coefficient is added to the given number, and the square root of their sum is extracted; that root with half the coefficient added to or subtracted being squared gives the answer" (Tr. Colebrooke).

The example given by Bhāskara is the following enchanting verse.

बाले ! मरालकुलमूलदलानि सप्त तीरे विलासभरमन्थरगाण्यपश्यम् ।
कुर्वञ्च केलिकहलं कलहंसयुग्मं शेषं जले वद मरालकुलप्रमाणम् ॥

"One pair of a flock of geese sporting in the water saw seven times the half of suqare root of them proceeding to the shore. Tell me, dear girl, the number in the flock." (Tr. Colebrooke).

7 is the मूलघ्र coeff., given is 2. दृश्य.

2

1 of 7 = 7 ; 7 = 49 ; 49 + 2 = 81 ; =

2 2 4 4 16 16 16

9 7 + 9 = 16 ; 16 = 4; 4^2 = 16 the Answer.

4 4 4 4 4

Bhāskarāchārya solves these problems of Algebra using Arithmetic. In a spearate book called *Bījagaṇita* he has introduced and dealt with Algebra.

Conclusion : From the above presentation, it will be realised, as that we as Indians are not aware of our own legacies. Dr. V. Raghvan in an article on Sanskrit Education in India, records the fact that in 1835 there were 100,000 indigenous Schools in Bengal teaching all the Śāstras in our own traditional way. When and how did we lose it? With the advent of the educational system introduced by Lord Macaulay we seem to have lost touch with the native genius.

Another important feature of Indian Mathematics that has been pointed out to me by a Senior Maths. Professor of Chennai is that these simple methods of Bhāskara would be much suitable in Computers in preparing algorithms for programs since thse methods are cryptic saving space and time.

Therefore, I am of the opinion that these simple methods which have come down to us through centuries should be taught even at primary school level so that students imbibe these simple tools of arithmetic.

Influence of *Nyāya* System on the *Advaitavedānta*

Dr. S.Revathy,

Defining the nature of the influence of Buddhist idealism of *Advaita* Dr. Murti Observes :

Influence does not necessarily mean the acceptance or borrowing of doctrines. That, too, is influence which stimulates the system of thought to modify, revise or even re-affirm the original standpoints.[1]

We should have no hesitation in endorsing this viewpoint as far as the influence of *Nyāya* system on *Advaita Vedānta* too, is concerned. The contribution of *Nyāya Vaiśeṣika* systems towards the development of other schools of Indian philosophy in general and to *Advaita Vedānta* in particular has been enormous. The contribution of this system can be identified as being two fold. One is the formulation of the concepts related to the various categories, means of knowledge and also innumerable properties. The other one is the peculiar terminology, the hall marks of which are precision, brevity and exactness in expression. Although the Advaitins differ from and also vehemently criticize the stand of the *Nyāya Vairṣikas* on almost all the important philosophical issues, yet one cannot so easily overlook the influence which the *Nyāya Vaiśeṣika* system has exercised upon Advaitic writings.

Before descending into details it is essential to outline a brief summary of the *Nyāya Vaiśeṣika* system. The *Nyāya Śāstra* is referred to as the *Pramāṇa Śāstra* or the Science of Epistemology, as it is chiefly concerned with valid knowledge and its sources. The two systems of Nyāya and Vaiśeṣika, although independent in origin, came to be synthesized at a later period. The *Vaiśeṣika*-s laid emphasis on the metaphysical aspects, but the *Naiyayika*-s shifted it to the epistemologi-

1. See *Indian Philosophical Annual 'Vedanta and Buddhism'* by T.M.P.Mahadevan.p.288 vol.2. Publised by the University of Madras, 1966.p.288

cal side. The *Vaiśeṣikas* adopted a categoristic method which was characterized by enumeration and classification (*uddeśa* and *vibhāga*), definition (*lakṣaṇa*) and careful investigation and discussion (*parikṣā*). But the *Naiyayika*-s put forth the epistemological method which deals only with the four instruments of valid cognition. According to *Vātsyāyana* the term *Nyāya* itself means of valid knowledge. The term *Nyāya* stands for argument and the system that treats of arguments more thoroughly than others is known as the *Nyāya* System.

Beginning with the *Nyāya Sūtra* of Gautama and ending with the *Tatparya tika parisuddhi* by *Udayana*, and also *Jayanta Bhaṭṭa's Nyāya mañjarī* the old or the *prācīna* phase of the history of the *Nyāya* came to an end. The new or the *Navya* phase commenced about the 12th century with the *Tattvacintāmaṇi* of Gangesa of 1200 A.D. About him Hiriyanna writes:

> In Gaṇgesa, it has been said, the logic of the Nyāya attains its final shape. The study of the system as representing an independent philosophic doctrine thereafter declines. But what was lost in one direction was gained in another, for the new *Nyāya* influenced all the other schools of philosophy. It helped especially the cultivation of precision of thought as well as in expression.[1]

The *advaitic* writers who flourished during and after Gaṇgesa, adopted the language and techniques by the *Nyaya* Philosophers and criticized, some of the categories of the *Nyāya Vaiśeṣika* system,while the *Advaitic* writers accepted the language of *Navyanyāya* to attain precision and perfection in their system, they were not in full agreement with whatever the *Naiyāyika*-s admitted. This paper seeks to give an overview of the influence that Nyāya School exerted upon the *Advaitin*-s.

(i) The classification of the categories into seven as six positive entities and the other a negative one by the *Nyāya* School is not all accepted by the *Advaitin*-s. On the other hand they admit only two categories, namely, *dṛk* and *dṛṣya*. Brahman the Supreme reality belongs to the first category, while *Māyā* and its product, the world, *Iśvara* and *jīva* fall under the second. The positive entities such as Universal,

1. *Outlines of Indian Philosophy*. M.Hiriyanna, p.227, Motilal Banarsidass.

(*Sāmānya*), particularity (*viśeṣa*)and the relation of inherence (*samavāya*) are all external for the *Nyāya* school. Since Brahman alone is eternal according to *Advaita*, there is no room for accepting these three. *Advaitin*-s, however, take these as loan words in order to clarify certain basic issues. For example, when the *Nyaya* School admits that the universal *'potness'* comes within the range of perception through the relation called *saṁyukta samavāya*, by the sense of sight, the advaitins emphatically deny this and say that the experience and the corresponding expression, 'This is pot' is valid only in proving the existence of potness but not of its being an universal too.[1]

(ii) At the same time while discussing the import of the words as to whether it is *Jāti* or the universal or the *Vyakti* or the individual or ākṛti or the configuration the *Advaitin*-s refer to *Jāti* as the primary import of every word. Here in *Advaitin*-s merely borrow the word *Jāti* and uses the expression *Jati* to mean potness etc. But it does not have the connotation in which *Naiyāyika*-s use it.

(iii) The *Advaitins* accept *anirvacanīyakhyāti* in explaining erroneous congnition. That is, the silver that appears in a shell is indeterminably created at times it is perceived. There arises the question, that the sublating cognition would not assume the form 'This is not silver' *na idam rajatam* as the negative particle *nañ* that is prefixed to this element would stand for the absence of this element identified with silver in the three divisions of time past, present and future. On the contrary, silver has appeared there prior to the rise of the sublating cognition. In order to account for this experience, the *Naiyāyikas* would say that the sublating cognition would only assume the form 'Now this is not silver'. The implication of this is that prior to their cognition silver appeared in the shell earlier. The *Advaitins* explain this by saying that it is true that silver is negated in the shell subsequent to the knowledge of the true nature of the substratum. But it is not silver as such that is negated. When then? The *advaitins* say that it is silver associated with the empirical reality *(laukikapāramārthikatvāvacchinnarajata)* that is negated in the shell, and this would imply the apparent real status of the silver which possesses

1. *Vedānta Pariphāṣa* pp.44-45, of Dharmarājadhvarindra with the commentary of Pañcānana Bhattacārya, Calcutta.

only *prātibhasikatva*. Thus the negation of empirical real silver in shell silver amounts to admitting *vyadhikaraṇādhārmavacchinnābhāva*. This is treated as *Kevalanvayī* by some *Naiyayaika*-s. Others do not accept this. But in asmuchas this explanation goes on, the *Advaitins* are taken to be accepting this kind of *abhāva*.[1] Thus we find the influence of the *Nyāya* School upon the *Advaitins* in this explanation.

(iv) Another important instance where the *Advaitins* adopt the mode of interpretation given by the *Naiyāyikas* is with regard to the concept of *avidyā nivṛtti*. According to *Advaita*, the soul which by being overpowered by its limiting adjunct, namely, *avidyā* and its product mind falsely identifies itself with mind and undergoes transformation. The latter consists in being an agent, experiment and a knower. The cause of the false relation of mind of the soul is *avidyā*. When this relation is removed by the removal of *avidyā*-its cause, the soul will cease to be a soul. It would remain as pure consciousness which is termed *Ātman* and which is not different from *Brahman* - the pure consciousness. And this is liberation. Hence it is stated '*Ātman* is non-different from *Brahman*; and to be *Brahman* is liberation'. The removal of *avidyā* is explained by the *Advaitin* in four different ways (i) it is identical with *Brahman-Ātman* (ii) it is different from *Brahman-Ātman*, and yet it is not *anirvacaniya* but a fifth kind (*pañcama-prakāra* (iii) it is different from *Brhaman-Ātman* and it is *anirvacaniya*, but is only momentary (iv) it is identical with direct experience of *Brhaman*.

We shall first take up the fourth view and then go to the third to give clear picture of the impact of the *Nyāya* views on the *Advaitic* thought. When it is said that *avidyānivṛtti* is identical with the direct experience of *Brhaman*, the latter is to be known as the annihilating factor of *avidyā*. Apart from the rise of the annihilating factor, it is unintelligible to hold anything like the annihilation of a thing. This is analogous to the removal of darkness. The *Naiyāyikas* also must subscribe to such a view. We shall explain this as follows :

Of the several causes that contribute to the origination of a pot the most important cause is the antecedent non-existence of the pot

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1. *Ibid.*, pp.108-109

(ghaṭa-prāgabhāva). So accounting to the *Nyāya* school, pot is the effect of its prior non-existence. That school further holds that pot which is created is of the nature of the annihilation of its prior-non-existence. *Ghaṭa* is *ghaṭaprāgabhāvakārya;* and it is admitted to be of the nature of *ghaṭaprāgabhāvadhvaṁsa*. Similarly, *jñāna* is only mental state. Mind is an effect of *avidyā*. Hence the mental state which is *jñāna* is also the effect of *avidyā-jñāna* is thus *avidyā-kārya;* and it is intelligible to hold that it is of the nature of *avidyanivṛtti*.[1]

(v) *Avidyānivṛtti* which is indeterminable is *anirvacanīya* but it is momentary - this is the view of *Advaitavidyācārya* an *Advaitin*, of the 15th Century. If it is *anirvacanīya* it would require the presence of *avidyā* and there would arise the contingency of non-release. By a close analysis of the concept of *nivṛtti* or *dhvaṁsa* or destruction on the analogy of the concept of *utpatti* or origination, he concludes that *dhvaṁsa* is only a positive change present in an object during the last moment of its existence. An object (say) pot at the first instant of its origination is referred to in the expression 'The pot is originated (*ghaṭaḥ utpadyate*). This involves reference to the present tense suffix (*te*). Subsequently the same pot is referred to as 'The pot was originated (*ghaṭah utpannaḥ*) which involves past tense suffix (*kta*). Thus the use of present and past tense suffixes, with regard to the first and the subsequent moments of the origination is only momentary. Otherwise in the subsequent moment also we may use present tense suffix. But this is not the case. Similarly, destruction also is known to be a positive change and momentary from the usages with regard to the destruction of pot in the first and the subsequent moments in the expressions 'The pot is being destroyed, and 'The pot was destroyed'. Extending this line of argument *Advaitavidyacārya* states the *avidyānivṛtti* or destruction of *avidyā* although indeterminable like *avidyā* is only momentary and not permanent as the *Nyāya* school thinks. There is little valid ground to maintain that it exists in the state of release too. Consequently there is no defect in its being indeterminable requiring the presence of *avidyā* to account its indeterminability which would lead to the unwelcome position of non-release. It emerges from the above that *Advaitins* do accept the

1. *Brahmānandiya Bhāvaprakāśa*.p.12

non-existence called *dhvaṁsa* of the *Nyāya* school but it is not permanent as held by *Nyaya* school if the substratum of *dhvaṁsa* is eternal i.e. the destruction of the world in *Brhaman*, then what is the status of *dhvaṁsa*? The *Advaitins* assert by saying that the world is after all a superimposition on Brhaman. And the destruction of a superimposed entity is nothing but being reduced to its substrata principle. Hence the destruction of the world in *Brhaman* is nothing but Brahman only.[1]

(iv) The concept of *jivanmukti* is unique to the philosophy of *Advaita*. The other schools do not admit it, and even question it, on the basis of the argument that this is a contradiction in terms. According to them it is unreasonable to postulate that while the *jiva* is embodied or imprisoned as it were, it is also in a released state (*moska*) at the same time. Release can occur only with the destruction of the body, which is called *'videhamukti'*. But *Advaita asserts* that this state of being realized for the *jīva* while yet embodied is possible and more than that, to keep the tradition of passing the knowledge gained through self-realization, this state of *jivanmukti* should logically also be admitted. This concept holds that while the *jiva* strives to attain the direct knowledge of *Brhaman* - the ultimate transcendental reality beyond and spacio - temporal confines, it is not necessary that with the attainment of the *jñāna*, the fall of the body of the realized soul should also be co-terminus.

Although attaining the knowledge of *Brahman* is in itself release, yet having attained it, to exhaust the *prārabdha karma* (which is a portion of the *sañcita karma*) that has started or to complete the experience of the *prārbdhakarma* that has commenced yielding result in the form of the present body, the *jīva* has to continue to reside in the body. The time- interval between the rise of direct knowledge of *Brhaman* and the fall of physical body of the *jñānā* is the state of *jīvanmukti*, however small or infinitesimal it may be.

Having attained *mokṣa* or release, and yet to account for the continuance of the *jīva* in the body, the *Advaitins* introduce the factor called *avidyāleśa* or remnants of *avidyā*. When there arises the

1. *Vedānta-Paribhāsā*, p.214

knowledge of *Brahman* from the great sayings of the *upaniṣads* and with the total destruction of *avidyā* what else is there to be called *avidyāleśa*? In fact it is a total impossiblility. It is true says the *Advaitin* but yet without the acceptance of *avidyāleśa* the continuance of the *jiva* in the body also is impossible. Hence to make it possible and account for the experience of a realised soul the *Advaitins* borrow the process of destruction of qualities propounded by the *Nyāya* School. This school holds that when a cloth is brunt the qualities such as colour, touch etc., present in the cloth continue to exist for a moment even while there is the destruction their inherent cause, namely, cloth. It is because they are of the view that effects would get destroyed only when their causal substance are destroyed. If the *Naiyāyika*-s could accept the existence of qualities without the substratal substance for a moment, then the *Advaitins* feel that this logic could be extended even in the case of destruction of *avidyā* which would continue to exist in the form of *avidyāleśa* even after the destruction of *avidyā* by the rise of the knowledge of *Brhaman* the only difference being, tha *avidyāleśa* exists for a relatively longer duration than the colour of the cloth which exists only for a moment. The point that is of relevance here is, the extension of this rule of the *Nyāya* School to the concept of *avidyāleśa,* makes it intelligible for the *Advitins* to explain the presence of a realised soul due to the remmants of *avidyā.*

The specific aim of this paper is to show that although in the history of Indian philosophy there had been action and reaction, thesis and antithesis among the philosophical systems, yet the philosophers were not prejudiced to make use of the concepts of other systems to explain their ideas. This is specially true in the case of the *Advaitins,* who abundantly make use of the *Nyāya* concepts, and the *Navya-nyāya* terminology for the sake of brevity. In fact the force of *Navya nyāya* logic emerged from behind, as it were, in the person of Madhusudana Sarasvati of *Navadvīpa,* to answer all the questions in *Advaita* related to both metaphysical and epistemological issues put forth by Vyāsatīrtha a doughty champion of the *Dvaita* School. Those who commented on Madhusudana also chose to write in the terse but clear language of the *Navyanyāya.* Hence, it would be no exaggeration to say that *Advaita* is applied logic.

Deification of Natural Phenomena in Sanskrit : An Approach to Survival

Prof. H.K. Satapathy

In the new millennium, when the progress of science and technology in almost all the fields concerning the human society has been satisfactorily outstanding and unprecedently encouraging, the very survival of human beings has faced a serious threat. The apprehension of the existence of life has increased alarmingly because of several factors. One of these leading reasons, that is crying for immediate attention of one and all, is the ecological imbalance which has resulted in generating an adverse situation for mankind, the situation which has been torne and tattered the natural calamities and catastrophies like super-cyclone, disastrous earthquakes, unprecedented floods; gradual erosion of soil and pollution of air, water and space. The human beings require a favourable environment where all plants, animals and the people should believe in the philosophy of togetherness and co-existence and all the animate as well as inanimate beings contribute generously to each other's existence on reciprocal basis. Because of rapid industrialization and urbanization of the society and lack of appreciation for the flora and fauna, man, who had found his happiest days in the lap of mother nature, is getting himself dissociated from her day by day and has virtually become a poor victim of ultramodern inventions of science and technology. No doubt, a nation can netiher grow nor can have its existence in the map of the world, unless and until it increases its power of productivity in all spheres by adopting various scientific methods. In order to cater to the basic needs of the society, where the growth rate of population is alarmingly high as compared to the growth rate of food materials and other essential equipments, insecticides and pesticides are bound to be used in the fields. In order to enhance the productivity of other

basic requirements, setting up of factories and industries is necessary. The nation is to be defended even at the cost of everything and for safeguarding the defence of the country, experiments of different arms and ammunitions are required to be conducted at frequent intervals. But the outcome of the use of these kinds of scientific methods and materials has been sometimes devastating and dangerous for which the air, the water, the earth, the fire and the space which constitute an outward visible environment, where animate beings live, have been utterly polluted. The reactions and repercussions of the process of pollution of these five gross natural elements of the cosmic order are so horrible and terrible that as a result of which the mind, the internal phenomenon of nature get puzzled and polluted. All these things lead to the apprehension of survival of human society on the surface of the earth. In view of the gravity of the situation, an answer to this burning problem of the present-day society has been felt necessary. That is the reason why scientists, social workers,educational planners and particularly the environmental experts have been making sincere efforts to bring a solution to this problem but the expected result of their untiring endeavours is yet to alleviate the miseries and sufferings of the society.

Environmental pollution in India has increased manifold. Eighty percent of available water in India is polluted. Because of drastic deforestation and frequent use of pesticides, nearly 50 percent of the India's total land area is subject to serious environmental degradation. Hardly 5 to 8 percent of the total area is under adequate tree cover. The serious ecological problems have not only threatened the quality of life but also very survival of human beings. Gone are those days, when pollution was considered to be a threat only to the industrialized world. Now it is a matter of great concern for the whole world.

Any disorder or disharmony in the nature leads to environmental pollution which causes irreparable damage to the existence of the human beings on the surface of the earth. Man's voracious appetite for natural resources and his insatiable ambition for limitless enjoyment have led him to exploit the nature shamelessly and her self-stabilization and balance leading to generate numerous environmental problems.

So many factors are responsible for environmental pollution and ecological disharmony. Nature is being exploited in various ways. In the cities, pollution is a multidimensional problem. The factories, automobiles, solid and liguid disposal, sky-high buildings and apartments, fast moving traffic, ever increasing presence of population are causing air, water and noise pollution to an extent that the human society is heading towards disaster. Man is responsible for the purity or pollution of his own environment where he lives. He never hesitates to pollute air by brusting crackers on the occasion of various festivals like Diwali, Dussehera and marriage functions; burning of petroleum products and massive use of automobiles have also added to this problem of air pollution. Trees are also being mercilessly cut for meeting the various requirements of human beings. The wild life is on the verge of extinction. Use of open latrines, urinating in the water and throwing away of dead bodies and carcasses in rivers and lakes cause the pollution of water. Frequent use of public address systems each and every day-to-day functions and sounds emerging from the horns of various types of vehicles plying on the roads contribute a lot to the noise pollution. Sewage is still dumped into rivers without treatment.

No doubt, pollution of air, earth, water, fire and space is dangerous and poses a serious threat to the human society. but all these elements constitute the outward aspect of environment. The environment, required for the survival of human beings consists of two aspects i.e. external and internal. The external aspects include earth, water, air, fire and space (क्षिति-अप्-तेजो-मरूद्-व्योम-); whereas the internal aspect includes mainly mind or the मनस्; which should also be free form pollution. As to the nomenclature of the environment, the concept developed by the ecologists basing upon the five gross elements of the nature is complelely onesided since no scientist has accepted mind or intellect as a component of environment excepting the exponents of Sanskrit literature. In this connection, in *Śrimad-Bhagvadgītā,* it is told that "this *Prakṛti* of Mine is divided eight-fold thus: earth, water, fire, air, space, mind, intellect and also egoism.[1]

1. भूमिरापोऽनलो वायु: खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा । *Gītā*-VII/4

Here *Prakṛti* stands for environment. In order to have a conducive atmosphere for survival of human society, purity of both the aspects of environment is badly required. The Vedas, being the embodiments and epitomes of knowledge and wisdom of the great seers and savants of this country, have elaborately dealt with these two aspects of environment. Not only the Vedas, but the entire gamut of Sanskrit literature speaks volumes regarding the significance of five visible gross elements and the subtle substance, which constitute the environment. It is worth mentioning that *Pañcabhūta*-s, which are regarded as almost inanimate elements, are described as living components without which the survival of mankind is quite impossible. It is only Sanskrit, which has made successful efforts to discover divinity in all these natural phenomena because of their godly qualities and proximity with absolute reality.

The concept of God is just a matter of strong belief and pure thought. Several philosophers have advocated in favour of the existence of God in way of arguments and counter arguments. But ultimately they have to take recourse to an invisible cosmic order which can not be experimented within the four walls of a scientist's laboratory. In reality, God's existence depends upon the presence of divine qualities like truth, non-violence, renunciation,purity, tolerance, transparency, etc. as depicted in *Śrimad-Bhagvad Gītā*.[1] Needless to mention that all those five elements are endowed with most of divine virtues for which they have been deified in Sanskrit literature. The principal purpose of deification of these natural phenomena is to substantiate the divine virtues as possessed by them; so that the human beings will be psychologically and spontaneously prompted to develop a sense of respect towards these elements. The nature herself has been narrated as mother Goddess to be responsible for the creation of this entire universe. It is told into *Gītā* that *Prakrti*, the Nature, creates this universe under the guidance of *Puruṣa*, the Primordial Being.[2] As per the *Sāṁkhya* system of philosophy, *Prakṛti*

1. अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ *Ibid.*, XVI. 2-3
2. मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् । हेतुनानेन कौन्तेय जगद्विपरिवर्तते । *Ibid.*IX.10

is the uncaused cause of the world[1] and out of that *Prakṛti* all the elements both subtle and gross, have emanated.[2] The five elements i.e. earth, water, space, fire and air as well as eleven organs of human beings are the products of this uncaused cause of this cosmos. Hence these modifications, being originated from the Nature, the divine mother; are nothing but the forms of divinity.

The deification of natural elements has been beautifully narrated in *Śrimad Bhāgavad* through the famous dialogue between an ascetic of high order (*Avadhūta*) and *Yadu* of great prowess and intelligence. The question asked by *Yadu* to the *Brāhmin* sage, who symbolized purity and transparency, goes like this -"O sage! Where did you get this higly penetrating wisdom, obtaining which you, though enlightened, go about the world like an innocent boy."?[3] Thus questioned by *Yadu*, the sacred ascetic underlined the importance of twenty four phenomena of this world from whom he claimed to learn a lot of divine virtues, while giving a reply. The ascetic answered-

"Many are my preceptors, O king, selected by my keen sense, acquiring wisdom from whom I wander the world free from all turmoil and worry. please lister about them. The earth, the air, the sky, the water, the fire, the moon and the sun, the dove, the python, the sea, the moth, the honey bee, the elephent, the honey gatherer, the deer, the fish, *Piṅgalā* (a courtsan), the Osprey, the infant, the maiden, the forger of arrows, the serpent, the spider and the *Bhṛṅga* these twenty four have been accepted as preceptors. From the conduct of these have I learnt all that I had to learn in this life for my good".[4] In the eye of this pure-hearted ascetic, all these twenty four elements of nature are endowed with unique divine virtues as a result of which they occupied the position of preceptors in the heart of *Avadhūta*. In the Indian tradition, the *Guru's* are treated as Gods and as such they command unique respect in the society. Nobody ventures to disregard

1. मूलप्रकृतिरविकृतिः महदाद्याः प्रकृतिविकृतयः सप्त । षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः । सांख्यकारिका-३
2. प्रकृतेर्महांस्ततोऽहंकारस्तस्माद् गणश्च षोडशकः । तस्मादपि षोडशकात्-पञ्चभ्यः पञ्चभूतानि । तदेव २२
3. कुतो बुद्धिरियं ब्रह्मन्नकर्तुः सुविशारदा । यामासाद्य भुवि लोके विद्वांश्चरति बालवत् । *Śrīmad-Bhāgavata,* 11.7
4. सन्ति मे गुरवो राजन् बहवो बुद्ध्युपाश्रिताः । यतो बुद्धिमुपादाय मुक्तोऽस्मीह तच्छृणु ॥
पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमाः रविः । कपोतोऽजगरः सिन्धुःपतङ्गो मधुकृद् गजः ॥
मधुहा हरिणो मीनः पिङ्गला कुररोऽर्भकः । कुमारी शरकृत् सर्प ऊर्णनाभिः सुपेशकृत् ॥
एते मे गुरवो राजन् ! चतुर्विंशतिराश्रिताः । शिक्षावृत्तिभिरेतेषामन्वशिक्षमिहात्मनः ॥ *Ibid.,*11.32-35

God-like *Guru*. These twentyfour *Guru*'s as depicted in the *Bhāgavata* can roughly correspond with the twenty four modifications of Nature of *Sāṃkhya* System of Indian Philosophy. The purpose of *Maharṣi* Vyāsa by presenting these twenty four components as God-like *Guru*'s of the mankind is to create a sense of reverence towards the earth, the air, sky, water, fire and other animate and inanimate beings of the word. These elements constitute an environment, where man lives. Man attains peace and bliss; tranquility and prosperity in his life, when he tries to learn the good qualities from his surroundings after having shown utmost respect to them. Disrespecting the natural resources leads to the pollution and disharmony of the atmosphere where man finds it difficult to survive.

The *Vājasaneyi Saṁhitā* of *Śukla Yayurveda* declares that almost all the elements such as fire, air, sun, moon, Vasu-s, Rudra-s etc. are deities.[1] The basic principle of chanting a Vedic hymn is to first locate its three associates i.e. *Ṛṣi, Chandas* and *Devatā*. The rule of the chanting demands that one should not utter any Vedic *mantra* without knowing the *Ṛṣi, Chandas* and *Devatā*.[2] The concept of deity in Vedic literature is quite mysterious. Some times deties have been personified and they have been described just as human beings having various parts of the body like head, eyes, beard hands, legs etc. Some advocate that deities are nothing but prototypes of various aspects of nature. For example– Agni symbolizes elan vital of human beings; God Indra respesents the mind; air stands for all the sense and motor organs of a man, so on and so forth. According to Bloomfield, the noted linguist of the world; Vedic deities can be classified into five categories. They are (1)Pre-historic, (2) Transparent, (3) Translucent, (4) Opaque, (5) Abstract or symbolic. However, almost all the exponents of the Vedas agree on one point that each individual natural phenomenon is a deity.

Nature has been perceived by the ancient Indian seers from different angles, out of which two important meanings deserve special mention i.e. as creator and creation. Nature or *Prakṛti* as creator is

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1. अग्निर्देवता । वातो देवता । सूर्यो देवता । चन्द्रमा देवता ! वसवो देवता । रुद्रा देवता । आदित्या देवता । मरुतो देवता । विश्वेदेवा देवता । बृहस्पतिर्देवता । इन्द्रो देवता । वरुणो देवता । *Vājasaneyī Saṁhitā* of *Yajurveda*, 14.20
2. अविदित्वा ऋषिं छन्दो दैवतं योगमेव च । योऽध्यापयेद् जपेद् वाऽपि पापीयान् जायते तु सः ॥

that which is in its own form, the first, the original, the basis, the natural state. In this shape, Nature stands on a higher footing than that of the status of a mere deity. As *Jagadguru* Ācārya Śankara points out that the Nature is neither Goddess Sarasvatī, nor *Lakṣmi* nor *Pārvatī*; but she; being the root of all; inaccessible to the common mind; controls the entire Universe through her incomprehensive and unlmited prowess.[1] It is the material cause, from which someting is born or comes to be, the basis from which innumerable forms are produced. The most important synonyms of *Prakṛti* in *Saṁkhya* and *Yoga* are *Pradhāna;* the prinicple or foremost and*Avyakta,* the unmanifest principle, the principles of creation. Whether it is creator or creation, nature stands for the enviornment. Man indeed needs her resources, her flora and fauna; her mines and minerals; her earth and mountains; trees and rivers for the sustenance of his life. Ancient Indian seers have carefully analysed these resources and have devised meaningful ways and means for conservation and preservation of these natural properties for existence of both human and animal society with peace, tranquility and happiness. This meaningful device is to deify the natural living and non-living phenomena.

In Indian tradition, the people worship various natural phenomena on different festive occasions signifying the deification of these elements. Almost all the rivers like the *Gangā,Yamunā, Śarasvatī, Narmadā, Sindhu, Kāveri* and *Kriṣṇā* etc. have been given the status of goddess and the people have been worshipping these rivers from time immemorial. The mountains like *Mahendra, Himalayas, Kailāsa, Sahya,* etc. which are the modifications of the earth have been narrated as deities and some of them have also been perceived as abodes of gods. The *Sumeru* has been pictured as *"Surālaya"* or the abode of the deities".[2] In the eye of Kālidās's literature, Himālaya mountain is *"Devatātmā"* or "the god epitomized"[3] He further advocates that the entire ranges of the Himalayas are lands of gods.[4] Several mountains

1. गिरामाहुर्देवीं द्रुहिणगृहिणीमागमविदो,हरेः पत्नीं पद्मां हरसहचरीमद्रितनयाम् ।
तुरीया काऽपि त्वं दुरधिगमनिः सीममहिमा,महामाया विश्वं भ्रमयति परब्रह्ममहिषी ॥ *Śaundaryalaharī,* 97
2. मेरुः सुमेरुर्हिमाद्रिः रत्नसानुः सुरालयः । *Amarakośa*
3. अस्त्युत्तरस्यां दिशि देवतात्मा हिमालयो नाम नगाधिराजः ।*Kumārasambhavaṃ* 1.1
4. दिवं यदि प्रार्थयसे वृथा श्रमःपितुः प्रदेशास्तव देवभूमयः *Ibid.,* 5.45

have found places in the *Veda*-s, *Rāmāyaṇā, Mahābhārata, Purāṇa*-s *and Kāvya*-s. Vālmīki perceives one of the mountains (Sisira) as being worshipped by the both *Devas* and *Dānavas*[1] In the *Meghadūtam,* the mounatain *Citrakūṭa,* has been described as a best friend and guide of passersby. The cloud messenger has been resquested to embrace this lofty mountain wile going to *Alakā* and take leave of him who is marked on his slopes with the foot-prints of Rāma, worthy of being adored by men.[2] Even the animals are found to be associated with various gods in the tradition of this country. Elephant is a part of Lord Gaṇeśā and the mouce is His vehicle. Similarly, the swan is the vehicle of goddess Lakṣmī. The Garuḍa, the king bird, is associated with Lord Viṣṇu, the protector of the this Universe. The tradition of associating Lion with goddess Durgā; bull with Lord Śiva; peacock with Lord Kārtikeya, so on and so forth corroborates the fact that the animals have also godly virtues for which they have got close proximity with the deities. There is also a custom in the society to worship the plants and animals on specific festive occasions. On *Vaṭa Sāvitrī* day, the banyan tree; during the month of *Kārtika,* the *Tulasī* plants on *Ekādaśī,* the *Bilva* trees are worshipped. The cobra is worshipped on the eve of *Nāgapañcanmī* and cows are offered, adorations on the occasion of the *Gamkhāpūrṇimā on Balabhadrapūjā.* All these things show how the animals and plants, without whom man can not survive, were being respected. A respectful thing needs to be protected and preserved by all means. The major constituents of the environment are these plants and animals which need constant protection and preservation for balancing the nature. It is needless to mention that all the external and internal phenomena of nature along with her various kinds of modifications have been deified in the pages of Sanskrit literature with an obvious intention to discover sweetness and divinity in every particle and molecules of this universe.[3] The earth can be worth living provided all its elements like land, water, air, trees and the other plants i.e. sun, moon, etc. having direct impact upon the life of the mother Earth, become

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1. यद्द्वीपमतिक्रम्य शिशिरो नाम पर्वतः,दिवं स्पृशति शृङ्गेण देवदानवसेवितः ॥ *Vālmīki Rāmāyaṇa*-4.40.31
2. आपृच्छस्व प्रियसखममुं तुङ्गमालिह्य शैलं,वन्द्यैः पुंसां रघुपतिपदैरङ्कितं मेखलासु ॥Meghadūtām-12
3. मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः। माध्वीर्नः सन्त्वोषधीः। मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः । मधु द्यौरस्तु नः पिता। मधुमान्नो वनस्पतिः मधुमानस्तु सूर्यः माध्वीर्गावो भवन्तु नः। यजुर्वेदः-१३.२७-२८

favourable and suitable for which a blissful and peaceful living in a calm, quiet, and tranquil atmosphere is possible.

Earth As Deified-

Earth or *Bhūmi* means the wide world, ground, site, region, soil, clay, the cosmic elements of solidity. It is the ecosphere familiar to all human beings and the solid ground on wihch all animate beings flourish and inanimate beings exist. The earth supplied amimate beings with their food, water and other necessities of life and takes utmost care of them as a mother looks after her children. *Atharvaveda* says that the earth is our mother and the man is her child.[1] Even inanimate beings like mounatins, stones, sands, rivers etc. found on the surface of the earth, derive their existence from the mother earth. Kālidāsa has described the earth as the source of all kinds of seeds.[2]

In *Taittirīya Upaniṣad,* the earth has been told to be created from water which originated from Agni, the fire god. The creator of Agni is *Vāyu* or the air god and of *Vāyu* is *Ākāsa;* the sky god. All thses godly elements i.e. earth, the air, the water, the fire and the sky have originated from cosmic order. When the creator is divine, there is no reason for which the creation i.e. earth will not be divine.

The necessity of divine earth in respect of survival of mankind has been narrated in various ways in several places of the *Ṛgveda.* Besides dedicating a small hymn of three stanzas exclusively to *Prithivī,* the *Ṛgveda* mentions it in compounds like द्यावापृथिवी, रोदसी, क्षौणी and the like in conjunction with heaven or the sky with reference to them as cosmic parents.[3]

In *Maitrāyaṇī Saṁhitā,* the earth has been described as "देवयजनी" adorable by deities and ओषधीनां मूलम्. the source of all kinds of medicinal plants.[4] As per the Vedic concept, the earth is our mother, the heaven is our father and the sun is our grandfather.[5] In a society, mother

1. माता भूमिः पुत्रोऽहं पृथिव्याः। *Atharvaveda-*
2. या सृष्टिः स्रष्टुराद्या. . . . . . यामाहुः सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः प्रत्यक्षाभिः प्रसन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः। अभिज्ञानशाकुन्तलम्-१.१
3. ऋतं दिवे तदवोचम् पृथिव्या अभिश्रावाय प्रथमं सुमेधाः, पातमवद्यादुरितादभीके पिता माता च रक्षतामवोभिः। इदं द्यावापृथिवी सत्यमस्तु पितामतियर्दिहोपब्रुवे वाम्, भूतं देवानमवने अवोभर्विद्यामेषं वृजनं जीरदानुम्। *Ṛgveda,*1.185.10.11)
4. पृथिवी देवयजनी मा हिंसिसम् ता ओषधीनां मूलम्। मैत्रायणी सहिता
5. भूमिर्माता नभः पुता अर्यमा ते पितामहः। बृहद्देवता,५.५१

occupies the key position. She bears all kinds of troubles and tirbulations for her child, sacrifies everything, cares and brings him up. Therefore, the grown up children owe a lot to their respected mother; but we have inherited it from our forefathers only for its preservation and maintenance for our future generation. The Vedic seers have contemplated an earth that should be characterized by peace and prosperity.[1]

The earth is the source of food and shelter. She is the fertile field which is impregnated by rain water. Sometimes heaven fertilises the earth by the descent of moisture and light and then both nourish living beings in the form of rain and vegetation. The concept that the foundation of earth is Truth and Cosmic Order (*ṛta*) is more clearly expressed in the famous hymn to the Earth in the *Atharvaveda*[2] The Vedic version is that the great truth, formidable night, conservation, penance, Brahman and sacrifice sustain the earth.

Earth is a natural phenomenon, by whose odour, the special quality of earth, man becomes sweet as mentioned in the *Atharva Veda*[3] The prayer goes as follows- "Scent that has plants and waters carry, shared by *Apsara-s*, shared by *Gandharva-s*, therewith make you sweet to me, let no man hate me.'

The Purāṇa-s also depict the divine characteristics of the earth. Here the earth has been deified so that no stone should be left unturned for the preservation and protection of this natural phenomenon. The *Viṣṇu Purāṇa* says "that the earth, the mother, the nurse, the receptacle and nurisher of all existent things, was produced from the sole of the foot of Viṣṇu.[4]

So many Purāṇas present a beautiful picture of *Bhūdevī*, who is an eternal source of jewels, grains, medicinal plants and all kinds of fragrance and beauty. By worshipping *Bhūdevī*, the mankind has thought to make the best use of natural resources available on the earth and no question of exploitation nor misuse of these resources

1. शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्वन्तरिक्षम् । शान्ता उदनन्वतीरापः शान्ता नः सन्त्योषधीः । अथर्ववेद,१९.९.१
2. सत्यं वृहत् ऋतमुग्रं दीक्षा तपो ब्रह्मयज्ञःपृथिवीं धारयन्ति । *Atharvaveda*, XII.1.1
3. यस्ते गन्धः पृथिवि संबभूव यं विभ्रत्योषधयो यमायः । यं गन्धर्वा अक्षरसश्च भेजिरे । तेन मा सुरभिं कृणु मा नो द्विक्षत कश्चन । *A.V.*, XII.1.23
4. सैषा धात्री विधात्री च धारिणी पोषणी तथा । सर्वस्य तु ततः पृथ्वी विष्णुपादतलोद्भवा ॥ *Viṣṇu Purāṇa*, 1.13.92

has arisen till the period of Purāṇa-s in Sanskrit. The treatment of other natural resources like mountains, plants, minerals, petroleum products, etc. has also been done in such a manner, as everybody would develop reverence towards those resources without exploiting the same indiscriminately and shamelessly.

Similarly, the status of water has been determined in high esteem in Sanskrit. In the *Paippaladā Saṁhitā* of *Atharvaveda,* a prayer has been offered to the water to be good and useful for the universe.[1] Water stands for purity. Deification of water has been narrated in various ways in Indian tradition. Different deities are associated with the different aspects of water; Varuṇa, the Lord of the waters who in post Vedic times became merely a god of the ocean; Parjanya, the Vedic rain god, Agni who in *Ṛgveda* is called *Apaṁ Napāt;* son of the water; Sarasvatī a river in goddess; whose life-giving, fertilizing and purifying qualities can never be praised exhaustively; Viṣṇu; who is conceived as resting on the world ocean and his consort *Śri Lakṣmī,* who rises form the waters of lotus-pond; Śiva who bears the Gaṅgā in his matted hair, where he has received her when she was falling from heaven, thus saving the earth from being flooded. The water has been described as Goddess and hence the water is like mother who feeds and nourishes her children. It is prayed in the Vedas that 'O Water, source of happiness, pray give us vigour so that we may contemplate the great delight. You, like loving mothers, are who loṅg to children dear. Give us of your propitious sap.[2] Water is life. Therefore, it is identified with the vital breaths.[3] But the waters are not only the origin of life and sustaining life, they are also the elements in wich everyting merges in the end *(Pralaya).* This stage of water, when *Pralaya* (annihilation) occurs can safely associated with Lord *Śaṅkara.* But more important is the immanence of the Lord in all, which bestows on all elements their true nature. This revelation starts with the enlivening divine presence in water. Hence, it is told in the *Gītā* that "O son of Kunti, I am the flavour of water, I am

1. शं नो देवीरभीष्टये आपो भवन्तु पीतये । *Paipallāda Saṁhitā,* 1.1
2. आपो हिष्ठा मयोभुवस्तान ऊर्जे दधातन । महे रणाय चक्षसे । यो वः शिवतमो रसस्तस्य भाजयेतह नः । उशतीरिव मातरः । *Ṛgveda*
3. आपो वै प्राणाः । तदस्मिन्नेतान् प्राणान् दधति । तथैतज्जीवभेव-देवानां हविर्भवति । अमृतममृतानाम् ॥ *Śatapatha Brāhmaṇa,* III.8.2.4

the splendour of sun and moon"[1] As per Manu, Water happens to be the first creation of this Universe;[2] which has been subsequently corroborated by the poet Kālidāsa in his *Abhijñānaśakuntalam*[3] The Sarasvatī has been described as both goddess of learning and goddess river in the *Ṛgveda*[4] Iḍā, Sarasvatī and Mahī, these are the three rivers which have been narrated as goddesses in the Vedas.[5] Manu has discussed elaborately regarding the divinity and purity of water and has advised not to pollute the natural phenomenon.[6] Similarly, the other elements like air, space and fire, which are gods by themselves, should be duly honoured and respected and should not be allowed to be polluted.

As to the internal aspects of Nature, mind and intellect, combined together, with purity in thought and expressions, constitute a stage which guides the human beings to adopt the path of nobleness and righteousness and to declare that "let noble thoughts come to us from everyside".[7] Every care as been taken to develop strong will power by offering prayer to the mind. It is told that the mind which is divine, goes far away from the walking person and goes likewise from the sleeping, the one light of lights far moving-may that mind of mine be what is good[8] The intellect of the human beings should also be equally pure and perfect; so that no evil thoughts will come out to destroy the peace and tranquility of the society.

One thing has been crystal clear in *Śrimad Bhagavadgītā* is that everything we see around us represents that divine supreme reality. *Bhagavān Śrikṛṣṇa* says "O Dhanañjaya, there is noting else whatsoever different from myself. All this is strung on me like pearls on string.[9] In this connection, no argument is necessary to establish the

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1. रसोऽहमप्सु कौन्तेय ! प्रभाऽस्मि शशिसूर्ययोः। *Gītā*, VII.8
2. सोऽभिध्याय शरीरात् स्वात् सिसृक्षुर्विविधाः प्रजाः। अप एव ससर्जादौ तासु बीजमवासृजत्। *Manu*.
3. अम्बितमे नदीतमे देवितमे सरस्वति। *Ṛgveda*, 2.4.16
4. *Ibid*.
5. इडा सरस्वती मही तिस्रो देवीर्मयोभुवः। *Ṛg*, 1.16.9
6. नाप्सु मूत्रं पुरीषं वाष्ठीवनं वा समुत्सृजेत्। अमेध्यलिप्तमन्यद् वा लोहितं वाविषाणि वा। *Manu*. 4.56
7. आ नो भद्राः क्रतवो यन्तु विश्वतः। *Ṛg*. 1.89.1
8. यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति। दूरं गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु। *Yajurveda*, 34.1
9. मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ! मयि सर्वमिदं प्रोक्तं सूत्रे मणिगमा इव। *Gītā* VII.7

omnipresence and omnipotence of the absolute reality. Hence *Gītā* says "O Arjuna ! what will you gain by having known this in extenso, O Arjuna ! I remain sustaining this whole creation by a part of myself."[1]

The greatest problem of today before the mankind is regarding its very survival in an environment where purity, sanctity and serenity have gone into the oblivion. Solution of a problem fully depends upon the proper identification of the same. The purpose of the creator is to see that a free man lives on a fine earth. A man is to be freed from every odds, i.e. bondages, pollution, pretension, misunderstanding and so on and so forth. Fineness in all respect is badly necessary. Hence the seers and savants of this country have prayed that:-

> "O Earth, pleasant be thy hills and snow clad
> mountains and thy woodlands.
> On the Earth-brown, black, ruddy and all colours-
> The firm Earth, the Earth protected by the Deity.
> Upon this Earth I unconquered, unslain,
> Unwounded have set my foot.[2]

1. अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ! विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्। *Ibid,* X.42
2. गिरयस्ते पर्वता हिमवन्तोऽरण्यंते पृथिवि व्योमन् अस्तु। वभ्रूं कृष्णां रोहिणीं विश्वरूपाम्। ध्रुवां ध्रुभूमिं पृथिवीम् इन्द्रगुप्ताम् अजीतोऽहतो अक्षतोऽध्यष्ठां पृथिवीम् अहम्। *Atharva Veda,* XII.1.11

Īśvara : Śankara and Bhāsarvajña

SATYAMURTI

God has a unique place in philosophical sphere of human civilization. Almost all the civilizations of world accept a transcendental power, which is omnipresent, omnipotent and omniscient. This power controls and regulates the creation, preservation and destruction of the cosmos. On one hand when appeased it showers happiness and blessings, on the other hand when unhappy the result could be annihilation.[1] As a controller of all worldly systems this power is known by different names in different societies such as Īśvara, God, Christ etc.

Indian philosophical thought is not an exception in this regard. The importance of Īśvara in Indian society can be evaluated from the fact that those who believe and those who do not believe, for them the meanings of आस्तिक and नास्तिक have become rudimentary and are not the conventional meanings of the words.[2]

The present paper is a modest endeavour towards a comparative study of the views of two renowned scholars of Indian philosophy on the theme of *Īśvara*. The scholars are Ādi Śaṅkarācārya, an authority on *Advaita Vedānta* and Bhāsarvajña, a great *Naiyāyika.*

On the basis of historical records the time of Śaṅkara is from 788 A.D. to 820 A.D.[3] In a very short span of time he united the country with a common spiritual bond.

About a centrury later appeared Bhāsarvajña, a leading*Naiyāyika* with his work *'Nyāyasāra'* and an auto-commentary called *'Nyāyabhūṣana'*.[4]

1. c.f. तुष्टो ददासि वै राज्यम् रुष्टो हरसि तत्क्षणात् ।
2. नास्तिको वेदनिन्दकः ।
3. भारतीय दर्शन का इतिहास (भाग-१),pp. 400.
4. *Nyāyabhūṣaṇa*'s preface, pp.7.

Bhāsarvajña, too, appears as an acute thinker who proceeds towards his conclusion with systematic and compact reasoning. Though, evidently a follower of the *Nyāya* school, he deviates from the tradition in his views on *Upamāna* (comparison) and salvation etc. He draws freely from his predecessors in the *Vedānta and Yoga* and adapts the same in later two the spiritual scheme of the *Nyāyavaiśeṣika.*

Īśvara in Śaṅkara's view

According to Śaṅkara, at the absolute level *Brahman* is the sole reality. *Brahman* is Truth, Conciseness and Bliss. It is unchanging, eternal, partless, ubiquitous, free from all modifications, eternally fulfilled and self-luminous.[1] At absolute level all creation is illusory. *Brahman* has its power called *Māyā* or *Prakṛti*[2], twofold as the field (क्षेत्र) and its knower (क्षेत्रज्ञ). *Māyā* is without a beginning and indescribable. At the phenomenal level, *Brahman* becomes *Īśvara* when it is equipped with *māyā* comprised of three qualities. Then He has power to create, preserve and destroy the universe–"प्रकृतिद्वयवत्त्वमेव ईश्वरस्य ईश्वरत्वम् । याभ्यां प्रकृतिभ्यामीश्वर: जगदुत्पत्तिस्थितिप्रलयहेतु:, ते द्वे अनादी सत्यौ संसारस्य कारणम् ।"[3]

In fact primordial nature is the cause of all creations. Hence *Īśvara,* its ruler is also declared as a creator–"यस्मात् मम प्रकृती योनि: कारणं सर्वभूतानाम्, अत: अहं कृत्स्नस्य समस्तस्य जगत: प्रभव: उत्पत्ति: प्रलय: विनाशस्तथा । प्रकृतिद्वयद्वारेण अहं सर्वज्ञ: ईश्वर: जगत: कारणम् ।"[4]

Īśvara's reality is relative and not absolute, Śaṅkara's commentary on the *Gītās* explicit on this point–"प्रकृतिं स्वां मम वैष्णवी मायां त्रिगुणात्मिकां, यस्या वशे सर्वं जगत् वर्तते, यया मोहितं सत् स्वात्मानं वासुदेवं न जानाति, तां प्रकृतिं स्वामधिष्ठाय वशीकृत्य सम्भवामि देहवानिव भवामि, जात इव आत्ममायया आत्मन: मायया न परमार्थतो लोकवत् ।"[5]

Thus like the universe, *Īśvara* is also not absolute reality. In other words, since *Māyā* is not an absolute reality, *Īśvara* also cannot be called absolute reality.[6] Nevertheless, from a phenomenal view point Śaṅkara accepts *Īśvara.*

1. 'इदं तु पारमार्थिकं, कूटस्थनित्यं, व्योमवत् सर्वव्यापि, सर्वविक्रियारहितं, नित्यतृप्तं, निरवयवं, स्वयञ्ज्योति: स्वभावम् ।' –Śārīraka-bhāṣya,1/1/4
2. Śaṅkara's commentary on the *Gītā,* 13/19
3. 'प्रकृति:ईश्वरस्यविकारकारणशक्ति:त्रिगुणात्मिकामाया ।'-Śaṅkara's commentary on the *Gītā,* 13/19.
4. *Ibid,* 7/6.
5. *Ibid,* 4/6.
6. भारतीय दर्शन की प्रमुख समस्याएं, pp.46.

Īśvara according to Bhāsarvajña

Since the *Nyāya* school does not admit difference of absolute and phenomenal levels, hence following their lead Bhasarvajña admits *Īśvara* as real. According to Bhasarvajña *Īśvara* is admitted as a special kind of soul which is a substratum for the highest attributes like knowledge and power. It is ever untouched by temporal attributes like attachment, hatred, delusion and suffering–"तत्र परमात्मा भगवान् महेश्वरः। तस्य लक्षणम्-परमैश्वर्यविशिष्टत्वं संसारधर्मैर्रागद्वेषमोहदुःखादिभिरनाद्यसंस्पृष्टत्वम्, अनादिसर्वज्ञत्वं, सकलजगद्विधातृत्वम् च।"[1]

Proofs of *Īśvara*

Śaṅkara has only accepted the verbal authority to prove existence of *Īśvara* which is evident in his commentary of *Bādarāyaṇa-sūtra* 'शास्त्रयोनित्वात्'—"अथवा यथोक्तमृग्वेदादिशास्त्रं योनिः कारणं प्रमाणमस्य ब्रह्मणो यथावत्स्वरूपाधिगमे। शास्त्रादेव प्रमाणाज्जगतो जन्मादिकारणं ब्रह्माधिगम्यते इत्यभिप्रायः।"[2]

On the question of existence of *Īśvara* Śaṅkara did not accept inference as a source of knowledge as accepted by *Naiyāyika*-s—"यत्तूक्तं परिनिष्पन्नत्वाद् ब्रह्मणि प्रमाणान्तराणि सम्भवेयुरिति, तदपि मनोरथमात्रम्। रूपाद्यभावाद्धि नायमर्थः प्रत्यक्षस्य गोचरः लिङ्गाद्यभावाच्च नानुमानादीनाम्। आगममात्रसमधिगम्य एव त्वयमर्थो धर्मवत्, तथा च श्रुतिः- नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ (कठोपनिषद्, १-२-९) इति।"[3]

Bhāsarvajña has accepted inference as well as verbal authority as a source of knowledge for providing existence of *Īśvara*. His inferential process is similar to that accepted by Udyotkara and Vācaspati Miśra.[4] Bhāsarvajña's only speciality is highlighting thoughts of different schools and refuting these on detailed accounts. In this way he has firmly established his inferential methods according to the maxim of the driving in of a post (स्थूणानिखननन्याय). As a post is driven into the ground by repeated efforts so a position strengthened by the bringing forward of a succession of facts or arguments.[5]

1. *Nyāyabhūṣaṇa*, pp. 447
2. *Śārīraka-bhāṣya*, 1.1/3.
3. *Śārīraka-bhāṣya*, 2.1/6.
4. 'विवादाध्यसितमुपलब्धिमत्कारणकम्,अभूत्वा भावित्वात् वस्त्रादिवदिति। सामान्यव्याप्तेरनवद्यत्वेननिराकर्तुमशक्यत्वात्। ततः सामान्यसिद्धौ परिशेषात् कार्यविशेषाच्च कर्तृविशेषसिद्धिः, चित्रादिकार्यविशेषात्तत्कर्तृविशेषसिद्धिवत्।' –*Nyāya Sār*, pp. 447-449.
5. See *A Handful of Popular Maxims.*

By quoting many hymns from the *Veda* and *Upanisad*-s as verbal authority, he has proved existence of *Īśvara*—"एको रुद्रः न द्वितीयाय तस्थे, य इमान् लोकानीशत ईशनीभिरिति (तै. सं. १-८-६ बटुकोपनिषद्, २२)"[1]

Īśvara **as world's creator**

Śaṅkara has accepted objective idealism (विवर्तवाद) at absolute level and adopts........(परिणामवाद) at temporal level.[2] At temporal level through two kinds of nature (द्विविधप्रकृति) Īśvara is the creator of the world. As mentioned in the *Muṇḍakopaniṣad*'s verse (मन्त्र) 'यथोर्णनाभि —' where the instance of spider is given, Śaṅkara clearly indicates in his commentary that from the view point of *Māyā, Īśvara* is the material cause whereas from self view point, it is efficient cause. The same fact has been supported by Dr. Mahesh Bhartiya in his book 'भारतीय दर्शन की प्रमुख समस्यायें'[3]

According to Bhāsarvajña four types of atoms are the material cause of the world. *Īśvara* in the creation of the world is only efficient cause who by his willpower and focussed concentration activates atoms—"किञ्च ध्यानविदः केचिद् अभिध्यानमात्रेण दृष्टकवद् दण्डादिकमपि प्रेरयन्तो दृश्यन्ते। ततोऽपि परमाण्वादेशरीश्वरेच्छातः प्रवृत्तिर्नाऽसम्भाव्या। शक्तितारतम्यं च पुरुषेषु दृष्टं, तेन कस्यचिदीदृशं सामर्थ्यं यदिच्छामात्रेण सर्वप्रेरकत्वम्।"[4]. Śaṅkara has also given a very beautiful example of magnate to show *Isvara's* action without being activated—"यथाऽयस्कान्तो मणिः स्वयं प्रवृत्तिरहितोऽप्ययसः प्रवर्तको भवति, यथा वा रूपादयो विषयाः स्वयं प्रवृत्तिरहिता अपि चक्षुरादीनां प्रवर्तका भवन्ति। एवं प्रवृत्तिरहितोऽपीश्वरः सर्वगतः सर्वात्मा सर्वज्ञः सर्वशक्तिश्च सन् सर्वं प्रवर्तयेदित्युपपन्नम्।"[5]

In this context, point to be noted is that with regard to world's creation. Śaṅkara has refuted *Vaiṣeṣika* and *Sarvāstivāda* mainly because they considered action in atoms due to unconscious, etc. but they did not consider any conscious agent behind atom's activation. In Nyāya philosophy the role of *Īśvara* in activation of atoms had been established much before Śaṅkara's time. Udyotkara has explicitly mentioned this fact in *Nyāyavārtika*.[6] Therefore, Śaṅkara could not get enough space to attack on *Nyāya* philosophy in this regard.

1. *Nyāyabhūṣaṇa*, p.460.
2. भारतीय दर्शन की प्रमुख समस्यायें, p. 68.
3. *Ibid.*, p.42.
4. Nyāyabhūana, p.454.
5. *Śārīraka-bhāṣaṇa*, 2.2. 2.
6. *Nyāyavārtika* on *Nyāyasūtra*, 4.1.21.

Motive of *Īśvara* behind World's Creation

On the question of the creation of world by desireless entity that is *Īśvara* he gives an explanation in his commentary of *Brahmasūtra* 'लोकवत्तु लीलाकैवल्यम्'—"एवमीश्वरस्यानपेक्ष्य किञ्चित्प्रयोजनान्तरं स्वभावादेव केवलं लीलारूपा प्रवृत्तिर्भविष्यति। न च स्वभावः पर्यनुयोक्तुं शक्यते।"[1]

Bhāsarvajña has also accepted *Īśvara's* action as his nature. But the instance of king etc. is not befitting —"न हि भगवतः क्रीडा राजादिवत् सुखार्था, किन्तु बालक्रीडावत् स्वभावविशेषः। किञ्चित् साधर्म्याद् बालोदाहरणम्।"[2]. The shortcomings in the example of king etc. is mentioned by the *Buddhist* scholar Prajñākaragupta (700 A.D.) in *Pramāṇavārtikālaṅkāra*.[3] It has not been well criticized by Śaṅkara. Perhaps because it was Śaṅkara's compulsion to put forward his views within the limits of *Bādrāyana-sūtra*.

Desireless *Īśvara* gets activated to bestow blessings on the world because in lack of his action the entire world's system will be disturbed. As mentioned in *Gītā*—

"न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥[४]"

"उतसीदेरयुरिमे लोका न कुर्या कम चेदहम्।[५]

In his commentary Śaṅkara has clearly mentioned the reason for the action of *Īśvara*—"प्रजानामनुग्रहाय प्रवृत्तः।"[6]. But Bhāsarvajña has refuted this view because grace is not possible before the creation of body and senses—"न च स्थानशरीरेन्द्रियाद्यनुत्पाद्य परानुग्रहः कर्तुं शक्यते इति स्थानादिकमपि करोति।"[7]

Apart from nature of *Īśvara* Bhāsarvajña has also mentioned secondary reasons for his action, which cannot be dealt with in detail here.

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1. *Śāriraka-bhāṣaṇa*, 2.1.33.
2. *Nyāyabhūṣaṇa*, p. 474.
3. 'क्रीडार्थैव प्रवृत्तिश्चेत्प्रेक्षापूर्वक्रिया कुतः। एकस्य क्षणिका तृप्तिरन्यः प्राणैर्वियुज्यते ॥'–*Pramānavārtikālaṅkāra*, 1.261.
4. *Gītā*, 3.22
5. *Ibid.*, 3.24
6. *Nyāyabhūṣaṇa* p.458.
7. *Nyāyabhūṣaṇa*, p.458.

Importance of action in world's creation

In this world if some people lead their lives lavishly then others die of hunger. If compassionate *Īśvara* could be the world's creator, he must be impartial. Both Śaṅkara and Bhāsarvajña have raised this question and have accepted the role of *Dharma* and *Adharma* generated by actions of different creatures in creation of the world which is full of contradictions. Thus no partiality or cruelty can be attributed to *Īśvara*. He evenly showers his compassion everywhere like rain. With regard to the differences, the special causes are the deeds associated with the respective individual beings just as in the differences of crops, potentiality of respective seeds is the special cause.[1] Śaṅkara has mentioned this fact in his commentary of *Bādarāyaṇasūtra* 'वैषम्यनैर्घृण्ये च सापेक्षत्वात्तथा हि दर्शयति' in detail. Bhāsarvajña has also inferred to *Karma* with such contradictions found in the world —"बुद्धिमत्पूर्वकत्वानुमानेनेश्वरः प्रतीयते, जन्मादिवैचित्र्येण तु कर्मेति । पुरुषाणां स्वभावेन विचित्रत्वात् तत्कृतकर्मवैचित्र्यादेव जन्मादिवैचित्र्यम् इति गम्यते ।"[2]

Veda as *Īśvara's* Creation

On one hand Śaṅkara has explicitly admitted *Īśvara* as the creator of the *Vedas* in the commentary of *Bādarāyaṇa Sūtra* 'शास्त्रयोनित्वात्'—"महतः ऋग्वेदादेः शास्त्रस्यानेकविद्यास्थानोपबृंहितस्य प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य योनिः कारणं ब्रह्म ।"[3]. But on the other hand, he says in his commentary on *Bṛhadāraṇyakopaniṣad* that the *Vedas* are pre-existent and have been manifested by *Īśvara* as effortlessly as the exhalation comes out from a person's nose—"नियतरचनावतो विद्यमानस्यैव वेदस्याभिव्यक्तिः पुरुषनिःश्वासवत्, न च पुरुषबुद्धिप्रयत्नपूर्वकः, अतः प्रमाणं निरपेक्ष एव स्वार्थे ।"[4] Therefore, his statements are self-contradictory.

But Bhāsarvajña has not accepted the *vedas* as his creation. According to him some elevated *Yogis* who have achieved farsightedness with their *Sādhanā,* have composed the Vedic hymns. They are authentic because of their farsightedness attained through *Sādhanā*. Their authenticity is determined by the fact that by performing Vedic

1. *Śāriraka-bhāṣaṇa,* 2.1.34.
2. *Nyāyabhūṣaṇa,* pp.485-486.
3. *Śāriraka-bhāṣaṇa,* 1.1.3.
4. Śaṅkara's commentary on the *Bṛhadāraṇyakopanisad,* 2.4.10.

rituals one gets proper result mentioned in the Vedas.[1] In case of getting improper result, drawbacks of the performer, improper action or improper means is inferred.

In this context point to be noted is that the scholars in the later phase like Udayana, Annamabhaṭṭa etc. have explicilty mentioned the Vedas as *Īśvara's* creation.[2] This curiosity is quite natural that the scholars of *Nyāya* like Bhāsarvajña, who do not accept the Vedas as *Īśvara's* creation will be having difficulty in explaining the Vedic sentences which declare *Īśvara* as its creator. For example, it would be dificult for them to explain sentences like 'अस्य महतो भूतस्य निःश्वसितमेतदृग्वेदः ।'. Perhaps they will declare such sentences as poetic embellishments, viz. the knowledge in the Vedas stands nowhere in front of the knowledge of *Īśvara*. It is just like an exhalation of *Īśvara*.

View on personal God

Though Śaṅkara believes Indeterminate absolute (निर्गुण ब्रह्म) but he has acepted the importance of God as of attributes(सगुण ब्रह्म). An ordinary *Sādhaka* needs *Yoga* of devotion (भक्तियोग) before entering in the *Yoga* of knowledge (ज्ञानयोग). Thus worship of God as of attributes is necessary. The history of the concept of *bhakti* goes back to Vedic time and it continued to develop in accordance with the changing time. It was in a strong position during the time of Śaṅkara, as was shown in his encounters with the various Śaiva, Vaiṣṇava and Śākta *Bhaktas*. Śaṅkara's *advaita* would perhaps have met the same fate as Buddhism if he has not understood the pulse of the people in this important area.[3] It is even said—"भक्त्यर्थं कल्पितं द्वैतमद्वैतादपि सुन्दरम् ।".

In spite of being a monotheist Śaṅkara's faith was in अवतारवाद. This fact is revealed in his prefactorial commentary on the *Gītā* —"जगतः स्थितिं परिपिपालयिषुः स आदिकर्ता नारायणाख्यो विष्णुः भौमस्य ब्रह्मणो ब्राह्मणत्वस्य रक्षणार्थं देवक्यां वसुदेवादंशेन कृष्णः किल सम्बभूव ।"[4] Though he has accepted devotion at one

1. पुत्रकामो यजेतेत्यादिवाक्यानां प्रवृत्तिसामर्थ्यात् प्रामाण्यमनुमाय तत्प्रणेतुरतीन्द्रियार्थदर्शित्वेन परमाप्तत्वमवधार्य तत्प्रणीतानां सर्ववाक्यानाम् अप्रामाण्यकारणाभावात् प्रामाण्यम् अनुमीयते । —*Āgama-pariccheda* of *Nyāyasāra*, p.p.7.
2. वैदिकमीश्वरोक्तत्वेन सर्वमेव प्रमाणम् ।–*Tarkasaṅgraha*, p.p.162.
3. Śaṅkarācārya, pp.66.
4. Śaṅkara's prefatorial commentary on the *Gītā*.

level, he has described the result of the worship of different deities as perishable and has expressed firm faith in the worship of Vāsudeva which is *Brahman* —"कामैः तैस्तैः पुत्रपशुस्वर्गादिविषयैः हृतज्ञानः अपहृतविवेकज्ञानाः प्रपद्यन्ते अन्यदेवताः प्राप्नुवन्ति वासुदेवात् आत्मनः अन्याः देवता । अन्तवत् विनाशि तु फल तेषां तद्‌भवति अल्पमेधसाम् अल्पप्रज्ञानाम् ।"[1].

In spite of being a monotheist Bhāsarvajña seems to be a devotee of Lord Śiva-'एको रुद्रः द्वितीयः'[2]. He has used the words शिव, महेश्वर, रुद्र etc. for *Īśvara* at several places in his works. Quoting several times from '*Śvetāśvataropaniṣad*' whcih is cherished by Śaiva community also proves the same fact. There is no clue to the fact that Śaṅkara also believed in the same kind of henotheism (सर्वोच्चदेववाद). He has used the word महेश्वर in a different meaning — "महेश्वरः सर्वात्मत्वात् स्वतन्त्रत्वाच्च महान् ईश्वरश्च इति महेश्वरः ।".[3] Bhāsarvajña has accepted eight-fold *Yogāṅga* for self-realization. Therefore, he has emphasized *Īśvara-praṇidhāna,* which is a kind of devotion —"परमेश्वरतत्त्वस्य भक्त्यतिशयात् प्रबन्धनेनानुचिन्तनं पर्यालोचनमीश्वरप्रणिधानं स्तुतिजपपुष्पादिभिराराधनं वा । सर्वक्रियाणां परमगुरावर्पणं वा ।"[4]

Jīva and *Īśvara*

The basic difference between postulates of Śaṅkara and Bhāsarvajña with regard to *Īśvara* is that former considers *Jīva* and *Īśvara* as one at absolute level whereas latter considers them to be different. According to Bhāsarvajña there are infinite souls, which have limited power and they are affected by fruit of action (कर्मफल) —"संसारफलोपभोक्ताऽनन्तोऽपरः ।"[5]. Bhāsarvajña has quoted several sentences from the *Vedas* to prove duality —"द्वे ब्रह्मणी वेदितव्ये परं चापरं च ।"[6] and, 4.17, as quoted in *Nyāyabhūṣaṇa,* p. 447..

Here the famous example from the *Muṇḍakopaniṣad* referring to two birds sitting on the same tree will be dealt with.

> **"द्वा सुपर्णा सःयुजा सखाया समानं वृक्षं परिषस्वजाते ।**
> **तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ।।"**[7]

1. *Ibid., Gītā,* 7.20 and 7.23.
2. *Nyāyabhūṣaṇa,* p.460.
3. Śaṅkara's commentary on the *Gītā,* 13.22
4. *Nyāyabhūṣaṇa,* pp.585-586.
5. Āgama-pariccheda of *Nyāyasāra,* p. 82.
6. Tripādvibhuti-Mahānārāyanopaniṣ
7. *Muṇḍakopaniṣad,* 3.3.1.

Bhāsarvajña has quoted this verse to establish difference between *Jīva* and *Īśvara*.

The fact to be noted here is the mention of tree as symbolic to the world is same as described in the *Gītā*—

ऊर्ध्वममूलमधः शाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥[१]

The adjectives 'सुपर्ण','सयुज' and 'सखाय', mentioned in the first half of the verse prove the unity of *Jīva* and *Īśvara*. As :

1. Both are complete in themselves. 'सुपर्ण' can be explained as 'सुपूर्ण' according to the principle of *Nirukta*. The Vedic sentences like 'पूर्णमदः पूर्णमिदं —' etc. are evidence of this fact.

2. They are 'सयुज' as they are ever attached.

3. *Brahman* is the common cause for manifestation of both *Jīva* and *Īśvara*. Thus they are 'सखाय'.[2]

The *Upādhi* caused by *Māyā* brings out only one difference that one is *bhoktā* of the world as symbolized by the tree whereas other, though present in the world, is not attached to it. Īśvara, one who is known as *Śuddhasatvopādhi* is the spectator. In spite of doing nothing he is the activator of the whole world —"दर्शनमात्रं हि तस्य प्रेरयितृत्वं राजादिवत्"[3]

Dr. Chandradhar Sharma in his book has quoted *Vedānta* scholars who consider *Sākṣī* (साक्षी) and *Īśvara* as different from each other.[4] But this argument is baseless because the verb of the word परिषस्वजाते clearly indicates that both the birds are attached to the tree which is the symbol of the world. Thus only Īśvara can be treated here as *Sākṣī*.

Quoting from the Vedas both the scholars have presented their views. Śaṅkara quotes monistic Vedic sentences whereas Bhāsarvajña quotes dualistic ones. Though contradictory they have tried to establish consensus regarding other Vedic sentences.[5] It poses the problem as

1. The *Gītā*, 15/1.
2. 'सयुजा सयुजौ सहैव सदा युक्तौ,सखाया सखायौ समानाख्यानौ समानाभिव्यक्तिकारणौ,एवम्भूतौ सन्तौ समानम् अविशेषम् उपलब्ध्यधिष्ठानतयाण.......' —Shankara's commentary on the *Muṇḍakopaniṣad*, 3.1.1.
3. Śaṅkara's commentary on the Muṇḍakopaniṣad, 3.1.1.
4. भारतीय दर्शन-आलोचन एवं अनुशीलन, p.255.
5. *Nyāyabhūṣaṇa*, p. 576.

to whose view should be accepted. There is multiplicity of monist sentences in the Vedas and Upaniṣads. So democratically monistic viewpoint is stronger. Though at the phenomenal level even Śaṅkara accepts duality.

According to Bhāsarvajña, the famous instance of spark and fire mentioned in the *Muṇḍakopaniṣad* as a proof of the unity of Jīva and Brahman is not befitting, because it mars the eternity of *Jīva*.[1]

Impact of Śaṅkara on Bhāsarvajña

If we compare the works of Śaṅkara and Bhāsarvajña we find enough similarity in their views specially with regard to refutation of different views about world's creation. The glimpses of some sentences are as follows:—

1. Need of a conscious agent for creation

न हि मृदादयो रथादौ वा स्वयमचेतनाः सन्तश्चेतनैः कुलालादिभिरश्वादिभिर्वानधिष्ठिता विशिष्टकार्याभिमुखप्रवृत्तयो दृश्यन्ते ।[2]

बुद्धिमत्पूर्वकमपि हि कर्म यावन्न तच्छक्तिं ज्ञात्वा विज्ञानवताऽधिष्ठितं भवति, तावन्न स्वकार्यं करोति । न हि बुद्धिमत्कृतं स्थाल्यादि बुद्धिमदधिष्ठातृनिरपेक्षमेव स्वकार्यं कर्तुं शक्नोति । तच्छरीरेणैवाऽनैकान्तिकत्वात् ।[3]

तथेदं जगदखिलं पृथिव्यादिनानाकर्मफलोपभोगयोग्यं बाह्यं, आध्यात्मिकं च शरीरादिनानाजात्यन्वितं प्रतिनियतावयवविन्यासमनेककर्मफलानुभवाधिष्ठानं दृश्यमानं प्रज्ञावद्भिः सम्भाविततमैः शिल्पिभिर्मनसाऽप्यालोचयितुमशक्यं सत् कथमचेतनं प्रधानं रचयेत्[4] ?

न हि स्थावरजङ्गमेष्ववयवविशेषाणां बाह्यानामाभ्यन्तराणां च नियतानियतजातीयेषु नियतानियतामेव रचनां बुद्धिविशेषेणानियमितोऽचेतनो हेतुः कर्तुं शक्नोति[5] ।

2. Refutation of स्वभाववाद

न च स्वभावतः विशिष्टदेशकालनिमित्तानामिहोपादानात्[6] ।

न तावदाकस्मिकी कस्यचित् प्रवृतिः देशकालादिनियमाभावप्रसङ्गात् ।[7]

1. *Ibid.*, p. 583.
2. *Brahmasūtra Bhāṣya*, 2.2.2
3. *Nyāyabhūṣaṇa*, p. 448
4. *Brahmasūtra-bhāṣya*, 2.2.1
5. *Nyāyabhūṣaṇa*, p. 452
6. *Brahmasūtrabhāṣya*, p. 1.1.2
7. *Nyāyabhūṣaṇa*, p. 453

Conclusion

Though we see an impact of Śaṅkara on Bhāsarvajña, still there are sharp differences in their views because of their basic conceptual differences with regard to cause-effect relationship. Bhāsarvajña has quoted almost all the important views in the process of refutation and support. With regard to world's creation he has not left any atheistic philosophy like *Mīmāṁsā*, Buddhism, Jainism etc. But surprisingly Śaṅkara has not refuted viewpoint of *Mīmāṁsa*, which considers that all cosmic phenomena occur without any conscious agent. Perhaps he could not get enough space because he had to mention his view point in the limited frame of *Bādarāyaṇa Sūtra*.

But, while refuting *Sāṁkhya* he has explicitly indicated the refutations of other such schools by प्रधानमल्लनिर्बहणन्याय[1] which means that if main wrestler is vanquished rest ones are considered to be defeated without any fight.

It is strongly felt that *Naiyāyikas* like Bhāsarvajña cling to their dualistic postulates, and without showing genuine interest in bringing the truth to the fore, they prove their point just for the sake of it. Even modern science has turned monistic in a way. Quantum mechanics and Einstein's mass-energy theorem have proved that even matter is a condensed form of energy. Duality is over. Thus, the scientists are a bit ahead to the dualist philosophers in the race of knowledge. A day may come when it will be proved that even energy is not the ultimate reality, but a condensed form of consciousness. Then, the apparent wall between science and spirituality will be demolished. The music of 'सर्वं चैतन्यम्' will echo every where in the firmament of knowledge. The complete journey from pluralism to monism is still to be made.

1. *Śariraka-bhāṣya*, 2.1.12.

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Sanskrit As a Tool to New Pedagogy in Modern India

Dr. Urmi S.Shah

Sanskrit—the language of Indian culture and heritage, is often equated with Greek and Latin for its status of being a classical language. In fact, the difference between Sanskrit and these two classical European languages is tremendous—both exist for forming names of species and genus of different objects in various branches of sciences and branches of knowledge. However, Sanskrit enjoys a unique status due to its being the living language of our culture, heritage, religion, way of life and, the most important, being the mother of the modern Indian languages. It is still spoken and understood by several Indians. Therefore, with a little open-mindedness, it can be easily understood. However, the general impression of both the mainstream and the marginalised sections of the society that it is merely the language of the Hindu religion, needs to be rectified. And even if it is so, being an Indian, one needs to apply it to the practical life for self-improvement and understanding national heritage. Therefore, in my opinion, we, who recognize this situation, should work for reawakening the values it contains instead of simply singing the glorious songs about its greatness. To achieve this,it is necessary to frame, introduce and implement them practically through the medium of pedagogy. This can also accelerate the process of growth of national integration.

A possible objection against resorting to Sanskrit for the purpose of its being used as a tool of pedagogy is to be noted here. I may point out some observations in daily life to support my hypothesis. A tree grows luxuriously only with firm roots; an archer pulls back the bowstring till he is able to hit the bull's eye, and an athlete kneels and pushes back his foot as much as possible to leap and sprint

towards the winning plunge. And let me tell that during the recent earthquake we in Gujarat experienced on the 26th January, the buildings that had deep and firm foundations were able to withstand the tremors, while the others collapsed. We have absorbed that shock and have survived by coming back to normalcy. This resurgence is typically Indian and has occurred repeatedly in our history due to our spiritual outlook of life, which makes us enterprising and forms the backbone of our national life. Therefore, at present, to reverse the present situation of rejection of anything that is Indian and Sanskrit, a pedagogical renaissance is necessary. This requires the perfect understanding of the term 'pedagogy'/education. But before that, one also has to know what it meant and how it was understood in the times when Sanskrit was the medium of instruction as well as communication. It is worth observing that there are innumerable references to pedagogy/education in the ancient literature and much has been written about it. However, it has to be admitted that it is more descriptive than critical every time. The fundamental aims, concepts and principles are not laid down in the form of a science. A bird's eye-view is enough to understand it.

In ancient India, when man's life was divided in four *āśrama*-s, education was related to the *brahmacaryāśrama*—the first part of life. Thus it occupied a very significant place in the social order. During this period, the formal education was imparted at *gurukula*. However, then and also thereafter, study in the form of *svādhyāya* was to continue throughout life. *Svādhyāyān ma pramaditavyam*[1]was the instruction given to the student at the time of his convocation—*samāvartana*— when he was certified by the *guru* to have finished the formal education and was given blessings to enter into the *gṛhasthāśrama*[2] This suggestes that *svādhyāya* involving the constant process of learning was to go on for life time. Its roots were sown at the feet of the *guru*. But it had to continue and culminate in self-realization—the culmination of one's own development, the process that is supposed to go till the end of one's life, *yāvajjīvamadhīte viprah̤,* while in the narrower sense it meant instruction and training

1. *Taittirīya Upaniṣad,* 1.11.1
2. ibid., 1.2

that youth received during student days till he settled down in his career. The *śrotriya* commanded utmost respect in the society. The following verse explains who he is-

जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते ।
विद्यया याति विप्रत्वं त्रिभिः श्रोत्रिय उच्यते ॥

In this context, Kālidāsa voices the social ideal negatively when he says in the *Mālavikāgnimitra*[1] that the teacher who is merely interested in teaching for the sake of livelihood is like a merchant. The *Atharvaveda* mentions the aims of education to have faith, steadfast wisdom,progeny, wealth, longevity and immortailty[2] which are suggestive of the gain of material as well as spiritual excellence in life. The *Śatapatha Brāhmaṇa* enumerates *śvādhyāya* as *brahmayajña* among the five great scrifices wherein the speech is the *juhū*-spoon, mind is the *upabhṛta*, *dhruvā* is the eye, intelligence is the *sruvā*, the purificatory bath-*avabhṛtha* is the truth and heaven is the conclusion.[3] The *Taittirīya Āraṇyaka* states that if a person does his *svādhyāya* even in the odd and difficult situations of life, he is supposed to be performing penance because *svādhyāya* is *tapas* itself.[4] Of course, in the ancient times *svādhyāya* was related to the study of the Vedas. However, as far as the principles of education are concerned, here lies one of these, namely, study/education has to go on for life as one has to keep on expanding one's vision always. In this sense, pedagogy/education is termed as '*prabodha*', that is, 'awakening, enlightenment'. Thereby among the three *ṛṇa*-s (*ṛṣi-ṛṇa, deva-ṛṇa* and *pitṛ-ṛṇa*), *ṛṣi-ṛṇa* is fullfilled and then practising what is learnt, one fulfils the other *ṛṇa*-s, social duties, religious rites and above all forms character.

The *Bṛhadāraṇyakopaniṣad* states that one should not just seek the knowledge of the books as that is mere weariness of the tongue.[5] Even today such a person is called *pothīpaṇḍita* /a bookworm!

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1. *Taittirīya Upaniṣad*, I.17
2. *Atharvaveda*, XIX.64
3. *Śatapatha Brāhmaṇa*, 11.5.6.3
4. *Taittirīya Āraṇyaka*, 2.14
5. *Bṛhadāraṇyakopaniṣad*, 4.4.21

Thus education being the source of illumination, giving correct lead in the various spheres of life, the *Mahābhārata* says-*nāsti vidyāsamaṁ cakṣuḥ.*[1]

A *subhāṣita* also proclaims that knowledge is the third eye of man—*jñānaṁ tṛtīyaṁ manujasya netram.*

The ancients also had firm opinion that proper education can enable one to achieve anything one wants. *Atharvaveda* says that Indra owes his supremacy over the gods due to his proper conduct during the student life.[2] The *Śatapatha Brāhmaṇa* voices the wish of a father that some of his sons should be priests, some warriors and some merchants.[3] This reflects that good education can mould one's life and one can gain success all around. With this brief outline about the pedagogy/education as a system of the ancient times, we come to what the term means today. Pedagogy being the art and method of indoctrination, interpretation and guidance, is synonymous with the term 'education'. Its various meanings convulse to the same connotation revealing significant clues to us in this direction.

Roget's *Theasureus of the English Language* notes that 'pedagogy' is not only education and teaching, but also includes educational entertainment,universal extension. On the other hand, the College Edition of the Random House Dictionary says that a pedagogue is 'a teacher' and also 'a person who is pedantic', that is, who unduly displays his learning, is dogmatic and formal!

Coming to the synonymn of pedagogy, John Stuart Mill defines education as 'the culture which each generation purposely gives to those who are to be its successors, in order to qualify them for at least keeping up, and, if possible, for raising the level of the improvement which has been attained'[4] Thus the underlying idea is that of self-imporvement and self-development in each succeeding generation through the right impartation of knowledge. The teacher plays a key role here. The meaning of the word *ācārya* in Sanskrit is

1. *Mahābhārata,* XXII.339.6
2. *Atharvaveda,* V.1.19
3. *Śatapatha Brāhmaṇa,* 10.4.1.10
4. *Encyclopaedia of Religion and Ethics,* Volume 5, pages 166a

very significant here—*ācāre sthāpayati,* that is, one who helps to be disciplined, to develop what one already has.

The modern experts in Education as a science use the metaphor of the plant to explain this. True education is like the tree. A little seed that is planted in the soil contains the potentials of a tree within itself. It germinates, grows and expands into branches,leaves, flowers and fruits. This is continuous and uninterrupted chain of growth of all its organic parts which existed in its seed[1]requiring proper environment and nurturing.

Thus we arrive at the following points which clearly reveal the ethos of pedagogy:

(1) Pedagogy/education is gaining of knowledge through various methods like discussion, interpretation, entertainment etc.

(2) One has to make it applicable on the universal basis.

(3) It is an inheritance to which some more can be added for self and also social improvement.

(4) Education is always purposeful modification of knowledge that already exists in a systematic way.

(5) Pedagogy/education means growth, development from within so as to comprehend the realization of harmony between the self with the creation. This process is like the seed growing into a tree.

(6) The essence of pedagogy is freedom of thought, expression and growth.

(7) However, there is always a variation in the capacity of the different learners. Due to this, methodology has to keep on changing.

(8) Negatively, the term 'pedagogy' refers also to the showing off of learning and its dogmatic side. However, this aspect is always brushed aside.

Keeping these before us, an examination of the Sanskrit literature reveals that we can use all the methods of pedagogy, some of which can be mentioned as follows:

1. *Ibid,* page 167b

***Oral recitation and recapitulation of the lessons.**

This has been practised since times immemorial with regard to the Vedic study. We know that even today this traditional method is followed in the *Pāṭhaśālā*-s and also as an important audio method at the school level.

***Self-analysis.**

This method was used on the basis of the capacity of the student. For example, in the case of Satyakāma Jābāla, the *guru* recognized his tremendous *sāttvika* qualities by which he himself would be able to gain knowledge by self-analysis, whereas he taught the other students by the traditonal methods.

***Worthiness of the student was the topmost consideratin for giving education.**

Caste in such cases became immaterial. Vālmīki and Veda Vyāsa are the glaring illustrations here.

***Dialogue method.**

The term *Upaniṣad* itself is suggestive and illustrative of this method. The dialogues of Yama and Naciketā, Yājñavalkya and Maitreyī and others support this. One must necessarily mention the *Bhagavad-Gītā* here as the *Kṛṣṇa-Arjuna-saṁvāda*. The value of this method lies in that it opens vistas for healthy discussions of new points for the quest for knowledge as they involve freedom of expression. The outcome benefits one and the all for all the times to come.

***Illustrations and Parables.**

These are extremely important for driving at home the point under discussion in the simplest possible way. The example of dissolving salt and water to illustrate the omniscience of *Brahman* and the fables of *Hitopadeśa* and *Pañcatantra* are too famous in this respect. The saints like Sri Ramakrishna Paramahaṁsa and others always give parables and illustrations from daily life to bring the higher truths within the reach of the layman. We know that the children, too, can understand the theoretical portions of the texts quickly in this manner. The medium of cartoons is also noteworthy in this respect. Today,

our culture can be made popular through small stories from our tradition along with quiz etc.

***Use of *pramāṇa*-s/logical reasoning.**

The traditions of different schools of philosophy use various logical methods to arrive at their hypothesis. They are—*pratyakṣa* (preception), *anumāna* (inference), *upamāna* (analogy), *śabda* (verbal testimony), *arthāpatti* (presumption), *anupalabdhi/abhāva* (non-existence), *aitiha* (tradition), *ceṣṭā* (gestures), *sambhava* (probability) and etymology. It would be superfluous to elaborate here how all these are used in pedagogy, both at home and in the formal education.

***Use of various methods to impart knowledge.**

(a) Giving exposition in an all-encompassing manner so that the student can accept and digest it.

(b) Supporting it by referring to what can be perceived and also of presumption of what cannot be.

(c) Giving a hypothesis and its probable interpretations, gradually leading to the correct solution.

(d) Proper response from the student about his comprehension of the same.

(e) Thinking and analysing it so that the student grasps it thoroughly.

(f) Proposition of doubt through the opponent's argument.

(g) Rejection of the same and establishing the view what is supposed to be correct.

(h) Establishment of the hypothesis.[1]

These different ways to reach the conclusion help the student to think independently and analytically the factors helping the future growth in life. It is interesting to note that such methods are found in the *Bhagavad-Gītā* itself also in the life of Swami Vivekananda before he accepted Sri Ramakrishna Paramahamsa as his guru.

1. *Sanskrit Śāstra meṅ Śikṣaṇa-vibhāvanā*. Page 32. paper titled '*Sanskrit Kāvya-śāstra meṅ Nirdiṣṭa Śikṣaṇa-vibhāvanā*'. Dr. Ajit Thakore

*The concept of *anubandha-catuṣṭaya* is also helpful, for they satisfy the student's query regarding the subject under study, its purpose, whether he can grasp it and how the subject under study is related with that particular branch of knowledge.

**Śarīram ādyam khalu dharmasādhanam*-This is true even in the field of pedagogy. Healthy, calm and balanced mind with controlled sense organs can grasp and digest knowledge better. For this,discpline within the framework of *yoga* as well as sports are very essential. The student who has these qualities always excels.

*Pedagogy meaning the function of the teacher is important. The aim of human life, according to the Indian tradition, is the achievement of *mokṣa* through *dharma, artha* and *kāma* while being in the worldly life. Again the aim of all knowledge is *mokṣa* through the gain of *parā vidyā*. From this point of view, the teacher plays the roles of *preraka* (providing inspiration), *sūcaka* (giving suggestions), *vācaka* (helping in reading), *darśaka* (witnessing the attempts of the student and giving help when required), *śikṣaka* (teaching whenever necessary) and *bodhaka* (helping the student to shirk off negligence)[1]

In the current situation, when people are getting more and more used to Information Technology and the consequent use of Internet and CDs,we must explore these possibilities to introduce them to the learning of the language, simple texts with translations on web-sites and CDs. Multi-lingualism is the best means to make use of this.

However, the most significant point is that in true education, the educator acts under two differernt influences, namely, he guides and is guided, he is governed and is the governor, with reference of himself and his student. In this process he is led to the laws of nature and 'there is the continual reference of himself and his pupil to an invisible third'. In simple words, while guiding the student towards self-realization, the teacher also helps himself towards self-realization. The teacher can be right only if he guides the student rightly. 'In such case both the learner and the preceptor develop

1. *Ibid*. pages 51. Paper titled *'Tantra-śāstronmeṅ guru, śiṣya ane vidyā angenā vicāro'*. Dr. Harshdeva Madhava.

freely and their actions necessarily fit into each other, producing a harmony which is the invisible and invariable third, in other words, the inherent rationality of the universe'[1] This ideal of pedagogy expressed in the western presentation is more or less the same as has been inherent in our tradition since ages. But it is our duty, nay, *ṛṇa* towards our *ṛṣi*-s and *pitṛ*-s that we have to imbibe them in our system and revive our heritage in the modern context.

We must remember the words of Swami Vivekananda here, 'The idea of all education, all training should be man-making......By education I do not mean the present system, but something in the line of positive teaching. Mere book-learning won't do. We want the education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet. What we want are Western science coupled with *Vedānta, brahmacarya* as the guiding motto, and also *Śradhhā* and faith in one's own self.....The use of higher education is to find out how to solve the problems of life, and this is what is engaging the profound thought of the modern civilized world, but it was solved in our country thousands of years ago....Education is the manifestation of the perfection already in man. I look upon religion as the innermost core of education'[2]

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Development of a Programming Language for the Computers Modelled on Human Communications Model.

Dr. B.V. Venkatakrishna Shastry

"A tool is but an extension of a man's hand and a machine is but a complex tool. He that invents a machine arugments the power of humans and the well being of manikind."

-Henry Ward Beecher

One of the objectives of the International Sanskrit Research Academy has been to develop a programming language for the computers based on the model of Sanskrit language. Some of the unique features of this modelling are as follows:-

1. The integrated approach towards the Speech and Script from the communication coding and decoding process angle.

2. True sound-script correspondence, modelled upon the natural and scientific phonetic structure of the human voice production mechanism.

3. Adoption of the principles available extensively is analyzed in Sanskrit literature about the phonetics, semantics, morphology, knowledge representation, aesthetics and such related issues of the 'language technology', specially in and for this language.

4. An element of National pride and scope for the Universal applicablity of this analysis in the field of computer applications, specifically in the areas of Speech recognition, Text to speech and vice-versa, voice operated commands, dictation machines, machine transliteration and translation, artificial intelligence.

Having made the detailed study in the above regard, the finding has been that the limitations of the ASCII character code is the source of many complexities and is the strumbling block in making of further

progress towards the desired goal, especially in the integration of the speech related applications.

After having made a study of the types of the inputs methods between man and the machine, the way the system is made to perform, it was further noticed that adoption of roman character set for the alphabets in the computers has lead to further complications as follows:-(i) The users by and large are compelled to go by the English langauge key board text entry methods/character recognition's; putting enormous time-energy and money resources in learning the English language at the expense of the native languages (ii) The development of the higher level programming languages/and the applications has been modelled on the ENGLISH LIKE word structure and the language syntax. (i.e. linear language with single word commands; much to the detriment of the other languages of the world; especially the native languages of the non-English speaking population, that too in ASIA/INDIA. Due to this, all the imperfections associated with the imperfections of the English has been flowing into the computer programming and the applications (like the imperfect spellings/lack of grammar; imperfect grammar; ignoring the elements of grammar in communications and the like). There are many phonetic variations and discrepancies in this English language as it is spoken in the world today. The structure of the language and the alphabet set is not scientific and natural. It can not cater properly to all the demands of the world languages and the need of documentation of the sounds in other languages. The English language as it is currently being used is an imperfect set of the International Phonetic association notation, (which itself acknowledges its inadequacy in notating the human spech of any given langauge.) Therefore, as the appliations of the computer moves towards the speech-related areas, multilingual areas the limitation posed by ASCII (Roman) character set becomes more and more glaring and the inadequacies start showing up.

It is not that these problems were not in the awareness of the researches; but the real problem has been how to implement an alternate and still carry with it all that is present in the current field of computer usage. The market forces, the technology access and the development effort for providing a suitable commercial alternative was

almst conceived as an uphill impossible task. And the going was good as long as there continues to be a wide population ready to learn English/popularize English at the cost of the native langauges/wanting speed over the long term planning for the short term gains of 'modernity and sophistication'; And the economic interests and selfish factors outweigh the process of alternative thinkings. The pure research had to yield its place for the 'commercial applications;.

Now a time has come for a review of the above situation. Should the standards and the concepts that were developed when the RAM restrictions were high, speed of the machines were low, Internet was not even dreamt off, the focus was on single user machines, the merging of the TV-TELEPHONY—Computer was not thought of the applications were mainly focussed on input though a key board (at best by visual point and click of mouse)- continue to rule the world even now? Should English language be the defacto language of the globe at the death bed of all the other languages in all the countries? Can not other languages of the world work for computer applications satisfactorily? It is such questions that sparked off research studies which has resulted in the development of a proposal as below-A key board layout which is structured on the model of integrated sound-script- language concept,as provided by the Sanskrit language, which is the mother of many Indian languages and is the oldest language of the mankind.

A brief history of the development of the key boards is noted below for understanding the significance of this proposal.

During the year 1980, the original IBM PC keyboard was designed based on a specification given by DIN (=Germany's Deutsche Industrie Norm, a Committee that sets German Standards). This has evolved over a period of time-form a 82 key board variety to the 110 key variety, with many more functions/special keys (including mouse) built on the key board, even for the Internet and multimedia operations. Basically keyborad is an interesting device used to communicate the user commands to the main computer system. The pressing and release of the keys generate the scan codes; these scan codes are read by the interrupt service routine (ISR); The scan code is converted in to a buffer memory. Using the scan code table, the

BIOS converts the scan code in to ASCII code. The ASCII code is stored in to the computer's main memory RAM, from where the user program/Operating system can read it and process further the display (-the visual equivalence of the scan code as pre-defined) or perform other routine instructions. The computer is free to interpret the scan code in any way it wants in the given program.

In the original designs of the key boards, the guiding principle was the applicatons to which computers were put to—like the number entry, number crunching, text entry, data processing; for all of this the readily available model was from the Printing industry and the Typewriter key boards. Keeping this model in the mind, and also noting the special requirements needed for the computer devices, the key board layout was so devised as to meet the needs of the text/number entry (the data entry operator); the programmer (who had to write the directions for the programming work. Thus we see that the ASCII code that has been adapted has the English characters (both upper and lower cases); mathematical symbols; punctuaton marks; and many control characters. Due to the technology level and the applications and the market limitations, the voice related issues have been kept out of the ASCII.

The current key board layout, generally referred to as the QWERTY layout derives its name from the top row first six letters of the key board.

According to the history, Christopher Shales, who had invented the 'alphabetical order-mechanical typewriter keyboard layout' made this shift to QWERTY layout. As Christopher Shales has left no reason as to how he arrived at this layout, it is difficult to guess the real reason or how he arrived at this layout, it is difficult to guess the real reason or the logic behind this layout. The design layout was meant for the facility of typing. In the year 1936, August Dvorack and William L.Dealey proposed a different keyboard layout going by their name-DVORAK-DEALEY; to facilitate the speed of typing. The basic idea behind this layout is to promote the use of both hands alternately in typing; i.e. once something is typed with the left hand then the next key to be typed should be under the right hand. For this they put all the vowels under the left hand home row and the

most often used consonants were under the right hand home row. As this layout offers some speed improvement,any one wanting to use this layout need to learn a completely new keyboard arrangement; as this layout is not arranged alphabetically it does not offer any ease of use for the new key board user. However, this layout has not been that popular in the current users.

As the electronic information interchange systems like Telex started gaining popularity and commerical viability, the standards for the information interchange formats were being considered by various regulating authorities. The phenomenon has spread to the global proportion in a very short span of last forty years. Different committees of the department of the official languages and the department of the electronics (DOE) have been evolving different codes and keyboards which would cater to all the Indian scripts due to their common phonetic structure. Earlier efforts could not keep the ASCII code intact. The 1988 revision of the ISCII code by DOE was for making it more compact and evolve its corresponding IBM PC counterpart. Considering the pace of technology, the machines, the costs and the need for idigenous adaptations, the IS 13194: 1991 standards were issued (in continuation and updating of earlier guidelines in IS10401: 1982 (equivalent to ISO 4873); giving the formats for 8 bit coded character set for information interchanges for use in all computers and communications media which allows usage of 7 bit or 8 bit characters as per IS12326: 1987 (eiquivalent to ISO 2022:1982. The ISCII code table was set, which is a super set all the characters required for ten *Brāhmi* based Indian scripts. A transliteration scheme for the roman script from the ISCII code character set has also listed. In the mean while many entrepreneurs have contributed within and beyond the frame work of the above standards to deliver single user commercial packages (for specific OS like DOS or windows versions) for the Desktop publishing applications, subtitling of pictures, database in Indian languages and the like. Each had its own keyboard layout for specific languages; and transliteration schemes. On the whole, compatibility, protability and interchangeability was still a distant dream. Even in foreign countries many new notations, the Latin characters, diacritical markings, the phonetic values of Indian language

character sets were represented in the computers (while foregoing the script part of it!). Even programmes have been written based on these notations; large volume text databases have been entered and maintained in these notations. On the advent of the Internet and the HTML formats, efforts are made to flex the Indian language scripts for the e-amil and the multimedia/web applications. The visual delivery is made in a round about way to serve a purpose.

In all these efforts we find that there is no integration of the sound-script-language concept and hence they meet with only partial success. The applications developed in such limited conceptual framework find it difficult to make progress on the futuristic claims like speech recognition, multilingual handling needed for a global usage.

With the current levels of advancements of technology, the user demand for the applications, the following points have to be kept in mind in redesigning any piece of hardware-software: 1. The focus is shifting from the concept of "computers as number crunching machines-data entry machines -programming machines - desktop machines-Text/graphics only machines" to the "focus as personal use-small office home-office machines- networking/webcentric machines with multilingual multimode interactive voice-text data interfaces-compact machines-user friendly with front end in users native language/visual, interactive mode-touch screen kiosks-voice commands-integrated telephony-Television-computer with netcentric approach and LAN/WAN approach". The demand for the man-machine interface has been at a greater stress with accent on multi-mode multilingual- voice operated commands inputs, and there is a necessity to explore these basic issues: 1. the relation between the script and sound aspect of a language, 2. The trueness of the script with reference to the spoken word and 3. The way the spoken speech codes the communication in the sentence, the related issues of grammar, intonation, phonetics, semantics—all of which were so far not relevant—as the input mode was only "TEXT"-script oriented (mainly).

With this background, the present design of the keyboard takes in to account the following points:-

1. The existing key board-QWERTY is accepted as the starting point. This facilitates the working; saves the trouble of redefining the fundamentals; and also helps us to live with the multiple applications that we have been using for the time being.

2. The QWERTY key board keys common to all the OS's and the program's namely, the top row of numbers-starting from Tilde ("˜key) to the key (= +) ; the top row of QWERTYUIP{}; the middle now ASDFGHJKL:"|; and the bottom row ZXCVBNM‹›?- numbering totally (13+12+12+10=47X2=94 available keys only are tried to be utilized;

3. Each key, where the vowels and consonants are allocated are looked at as NOT SINGLE FONT CHARACTER(as done in the earlier programs); but as the indicator zones of the sub-sets of the variations in that main phonetic sound. Thus, if the sound value 'a' (a as in a-nd) is allocated to the key 'a' (-first key in normal position in the middle row-ASCII value 97), then it represents all the phonetic varieties of 'a'. The approach is like that of game pad key definition, where in each key is defined for an executing function. Now, with this, when the 'a' key is used as text input, and the output is needed as the 'sound value' the user has to define additional parameters; similarly, if the dictation machine has to truly record the specific unit of the 'a' main set, there should be a way to identify the main set and the elements the framework of a given language. In this first level presentation paper, the phonetic script association is made on the scientific basis as provided in the Sanskrit language, which classification is structured in to the human voice production mechanism and is a "TRULY NATURAL" standard in its true sense for any language; thus this classification is UNIVERSALLY APPLICABLE FOR ALL THE LANGUAGES. At a later stage, for each of these main phonetic units/zones, the subset sound units and the related uniqueness will be addressed, based on the information available in the *Śikṣā Śāstra* works in Sanskrit language and for the Vedic *Prātiśākhya* works. This approach helps us to see the distinction between the 'phoneme' unit and its representation in different languages; thus highlighting the integrated link of sound-language-script. Each language of the world has developed its own notation for the

representation of the sounds; and the conventions of scripting vary widely from language to language. This gap related to the expectationof the TRUE SCRIPTING REPRESENTATION to PRACTICAL REPRESENTATION OF THE SPEECH in any given language is unique to it. For example, in English and French, we have the concept of spelling for a word; the silent letters which are a part of the script, but not a part of sound; a two level notation is needed in the dictionary to denote the spelling of the world and the detail of pronounced. Even this pronuciation has countless regional variations. This is the practical reality, but technically, it is an imperfection. There are languages like Tamil, where in the same symbol has to have different phonetic value (first or third letter of the consonant grouping) depending upon its position in the scripted word. There is no ambiguity in speech. But the decoding of the scripted symbolic word for its phonetic value demands extraneous knowledge input not built in the script symbol itself. There are languages like Hindi, where in the omission of the scripted last vowel 'a' is a practice. There are cases of scripting where in the vowels and consonants are confused —as in Kannada—'u' and 'vu' (written as hāvu=). Similarily the 'i'vowel and the 'yi' is missed; the *anusvāra* and the *m* are missed. 'r' and ṛ are confused. In all such cases, the practical situation has been the three layers of the language as below:

	Cultured Person	**Business Persons**	**Vernacular/*Grāmya***
Spoken	1	2	3
Written /business/legal standard	4	5	6
Religious/ Aesthetic level	7	8	9

The level of approximation/imperfection, grammar regularisation varies in these blocks. These imperfections, call it as 'fault levels' with reference to the grammar, if needed, are properly attuned in the recipients mind, the functioning of which is beyond the scope of the

computers technical functioning scope. Thus, even if a child speaks broken langauge to the scholar, the scholar will suitably decode and understand the communicaton made in the spoken words. This can not be done by the computer as this type of context based 'interpretation and fault tolerance' is not in the programming structure of the system. Therefore, when speech recognition/dictation issue needs to be handled by the system, there is still lack of truly universal applications. This is the area where the langauge technology has to be studied as to the aspects of 'how humans code communication in the languae and decode it? i.e. the linguistic skills acquistion, memory patterns, thought-speech interlink etc;. As for the present state of knowledge, this issue has been extensively handled in the Indian traditional works of grammar, logic, *Mīmāṁsā* and aesthetics (musicology, dramaturgy and literary criticism). At the present level of this version of the key board, the phonetic set acceptable as common to these disciplines has been adopted, as noticed in Sanskrit grammar. The advanced aspect of 'accent' is reserved for a discussion at the later stage. Suffice it to say that the basic set now has taken forms the base for the *svara* (accent) enhancement also.

4. The grouping of the vowels and consonants is so done as to follow the natural flow as taught for the Indian languages for centuries in India and as a living educational method. Thus, there is no need for the artificial learning of the 'keyboard sequence of the alphabets'.

5. The recognition of the combined phonetic units (*guṇita* and *saṁyukta akṣara*'s-C+C,C+V, multiple C+C+V) distinctly by recognizing the 'process' aspect of 'combining'. This is distinct from the *'halant'* process, which is basically a deletion of the comfort feature of the 'a' sound built on the consonants. Therefore, the 'combine' keys are defined separately from the *'halant'*key'.

6. The *'nuktā'* character, the additional script symbols introduced in the ISCII standard referred to earlier has been suitably accommodated within the given scheme.

7. For writing, we use one hand; For typing we use two hands and more fingers. In this present scheme of the alphabets arrangement

in the phonetic order, one hand (two fingers) and one finger from another hand) would be sufficient to maintain a good speed of typing.

8. As the natural order and the easy remember sequence is built, and based on phonetic value, a person can directly type in to any language just by following the sound sequence, even if he/she is not aware of the script. Similarly, the integrated version of ths application can read out any language script output and give the true phonetic value output or even the true equivalent transliteration in another language. This will help the computer reach many users down the social strata, where in the voice to script(=writing) and the reading of a given text(-illiteracy) abilities are in greater demand. This will help in a number of commerical transactions, by way of machine verification system for the document-voice outputs. Large applications are conceived even in the legal systems, business documentation and the procedure for such a product. By ths process, the use of the computers for the major basic applications of scripting becomes simpler and transparent.

9. The application of computer in the school education system with stress on native language Interactivity even by school children is another major application area. The machines can be set with standard speech levels and scripting levels; this combined with the OCR technology, speech pattern comparison could make the computer as a better education tool than its present role as a data storage/deliverer/word processor/Internet access tool. Computer can become an effective language tutoring tool.

10. The combine keys are provided at two ends-similar to the SHITF, CONTROL and ALT keys; for the same reason as the earlier keys were provided at both ends. This caters to the left handers or the right handers; or convenience of operation from the nearest end.

11. The punctuation marks are basically grouped along with the numbers row for convenience.

12. The typing sequence is strictly phonetic, with the use of the COMBINE KEY, or the MODIFIER KEYS (like *halant*, *nuktā*, nasalisation etc;) The logic is -WRITE AS YOU SAY.

13. The script selection is integrated with a selection of language Mandatory) change of language will not change the phonetic allocations made for the keys; but only the script symbol will change. This will help the transliteration in a true phonetic way.

14. The above integrated sound-script-language layout is called ISRABVK-Ver.1.0. The selection of this keyboard layout within the given software should provide this keyboard layout for the given font and the given software. The internal handling of the font elements and the display sequence details are left to the individual softwares, as they are private to each software developer. This is the same logic as the UNICODE. The UNICODE pattern is not taken here for these reasons:-1. That the UNICODE is still focussing on script and display in the multilingual area; having no focus on the integration of the several values of the script. 2. There are certain defects in the table-script values allocated in the UNICODE as compared to the writing practices in this country in languages like Kannada and Sanskrit. 3. Adoption of considerations raised in ISCII standard would be sufficient to meet the UNICODE demands or the ISCII has focussed has no arguments on the way and means adopted in these standards. The present approach is purely based on the 'human model' for the 'machine' in respect of the voice production and the basic units of speech.

Inakularājatejonidhi

Dr. K.Srinivasan

This Paperon इनकुलराज तेजोनिधि (*INAKULARĀJA TEJONIDHI*), a Sanskrit *Joyitṣa Grantha,* was written by Tulaja Maharaja of Thanjavur Serfoji Mahratta Bhosāle royal dynasty.

Tulaja was the third son of Ekoji and Eipamba who was Mahārāja during 1728 to 1736 A.D. This ruler was a great scholar knowing many subjects and languages. He was a prolific writer and his *SAṄGĪTASĀRĀMṚTA,* a masterpiece in Carnatic Music, and other works on Polity and Administration, and *Jyotiṣa* and *Mahratta* play have earned for him great name and fame. *INAKULA-RĀJA TEJO-NIDHI* is the Sanskrit work, which is referred to here. As he patronised poets and was munificient and alwyas held councils with scholars in his *Durbar,* he can be considered as South Indian Bhojarāja.

As I am crtically editing *INAKLARĀJATEJONIDHI* I want to impress upon the modern world that this Sanskrit Jyotiṣa Text may be placed at par with the ancient Sanskrit Texts like *Siddhanta-Śiromaṇi* of Bhāsakarācārya. During the process of my editing, I find, that this great work contains the three essential features of a *Jyotiṣa Grantha,* viz., *Gaṇita, Jātaka* and *Saṁhitā Skandha*-s, treated in a proper and elaborate manner.

THE DETAILS

This Text is in the form of a Sanskrit Manuscript—that too only one – in Thanjavur Saravati Mahal Library bearing Nos. 11323,

11324, 11325 and 11326 having *Gaṇita, Jātaka* and *Saṁhitā Skandha*-s with Tulaja's *Vākyāmṛta* coming as a supplement to the Astronomical - Astrological Chapters.

As is customary to Sanskrit *Granthakāra*-s, the Text commences with Invocation to *Vighneśvara,* to Lord Parameśvara and Pārvatī, to Sarasvatī, the Godess of Learning and to Lord Sūrya and other deities i.e. *Graha*-lords, because this book deals with *Jyotiṣa.* From the following introductory *Ślokas* on these deities, see how nicely and in poetical superb style, this author has composed them!

यदीयाङ्घ्रिद्वन्द्वं निखिलनिगमान्तः प्रकटित-
प्रभावं भक्तानां स्मृतमभिमतानेकफलदम् ।

स देवः प्रत्यूहप्रशमनपटुः विश्वविनुतो
सुतो भूयाद्गौरीप्रणयतनयो वः करुणया ॥ (१)

सानन्दं गिरिजाकरव्यतिकरप्राप्तोदयः केवलं
रोमाञ्चः प्रकटीकरोति महतां प्रीतिं सखे हृद्गतम् ।

इत्येवं समयोचित(वचः) स्मितमुखः कामं विवाहोत्सवे
कल्याणानि करोतु वः प्रतिपदं बद्धेन्दुचूडामणिः ॥ (२)

यद्पादाब्जरजः कणोज्ज्वलमहासिद्धाञ्जनेन स्फुटी-
जायन्ते निधयो हि शास्त्रसरणौ गूढाः पदार्थाभिधाः ।

यां नत्वा कृतिनो भवन्ति सहसा सूक्तिः सुधास्यन्दिनी-
स्तां देवीं वचसामपारकरुणाकल्लोलिनीं भावये ॥ (३)

अज्ञानध्वान्तमस्तं भवति तनुभृतां यत्प्रसादात्समस्तं
यत्तेजः संभृताख्ये शशिमुखखचराः दीपिताशान्तरालाः ।

यस्यादभ्येति सौख्यं जगदिदमतुलं येन कालो विभक्तः
संपूर्णस्तं भजामि द्युमणिमभिमतग्रन्थरूपार्थसिद्धये ॥ (४)

Like the famous ancient Indian Sanskrit Astronomical works such as *Āryabhaṭīya, Brahmasphuṭasiddhānta, Siddhānta-Śiromaṇi, Siddhāntaśekhara* etc., Tulaja has followed his way of dealing with the subject-matter in a masterly manner.

At the outset, the author gives out his elaboration to the followng six *śloka*-s. Two *śloka*-s deal with the *Gaṇita-Skandha,* the next two bring out the salient features of the *Jātaka Skandha* and the fifth and sixth *śloka*-s enumerate the matter pertaining to *Saṁhitā Skandha*. Incidentally, the author here brings out the importance of *Gaṇita-Skandha,* on which the other two *Skandha*-s depend and revolve.

All the salient features of the matter pertaining to the above mentioned *Skandha*-s, are treated succinctly as is done in the great ancient treatises. The *śloka*-s are quoted below :—

प्रतिपाद्यवस्तुनिवहस्कन्धत्रयात्युज्ज्वले
शास्त्रे लोकहितैकधामनि कलाविद्भिः क्रमात्कथ्यते ।

संसाध्योदुगुणस्फुटग्रहविधिः मध्यग्रहप्रक्रमः
खेटानां गतिभेदकालनियमौ पञ्चाङ्गदिग्साधने ॥

छायासाधनलग्ननिर्णयविधिः चन्द्रार्कयोश्च ग्रहः
सम्यक्तत्परिलेखनं ग्रहकलिशृङ्गोन्नतिश्चागमः ।

गोलोभग्रहसंयुतिः क्रमवशात् यन्त्रोदयास्तक्रमः
पातौवैदृतिमानभेदविधयो मासक्रियाश्चादिमे ॥

आयुर्दायो दशानां विधिरथ विदशाभेदरीतिर्निषेको
मर्त्यानां लक्षणानि स्फुटचरितवियोन्युद्भवद्योतकानि ।

जन्मारिष्टप्रभेदस्तदनु बहुविधस्तस्य भङ्गप्रकारः
प्रवृज्या योगभेदाः फलमपि च तथा भावजं राशिशीलम् ॥

सङ्कीर्णः खेटयोनिः खचरयुगफलं कर्मजीवोऽष्टवर्गः,
योगाच्चान्द्राश्रायाख्या नरपति जनकानाभसा राशिभेदः ।

द्रेक्काणाश्च क्रियाख्यः तदुपिर सदृशां जातकं नष्टसंज्ञम्
नेष्टा योगाश्च दृष्टेः फलमपि गदितं तद्द्वितीये प्रशस्तम् ॥

सर्वाभीष्टार्थसिध्यै निखिलतनुभृतां लीलयैवाथशास्त्र-
स्यादावस्यैव सम्यक्स्फुटदुपकरणं खेटचारोद्वलक्ष्म ।

तिथ्यादेर्लक्ष्म यात्रा, सदनविधिरतस्तत्प्रवेशोमुहूर्तः
संक्रान्तिश्चन्द्राताराबलमपि च तथोऽपग्रहो गोचरश्च ॥

अग्न्याधाननृपाभिषेकविबुधव्रातप्रतिष्ठाक्रियाः
कार्याः षोडशकर्मणा जलमुचां गर्भक्रमो लक्षणम् ॥
वस्त्राणां छुरिकानिबन्धनविधिः तन्मिश्रितास्त्रिकाद्यादयः
तुल्या तौद्यनिरुक्तशांतिविधया स्कन्धे तृतीये स्फुटम्[1] ॥

These six *śloka*-s give out the complete Chapters wherein the matter has been incorporated. Next, he clears a doubt about the necessity to write a new Text, when already many such treatises had been written by great authorities. He quotes from Vaśiṣṭha and Garga and *Sūryasiddhānta* that after two or three or four centuries, a machine gets worn out on account of wear and tear and similarly, new information is to be supplied through new texts for the changing conditions. His quotations are worth remembering. They are as follows: —

गर्गः— यथैव घटिकायन्त्रे यथाविधिविनिर्मिते
चिरकालवशान्न्यूनता परिदृश्यते ।
तथैवाब्दशते जाते भवन्ति शिथिलध्रुवाः
ततः सूर्यादिखेटानां ध्रुवाः साध्याः विचक्षणैः ॥

वशिष्टसिद्धान्ते — विस्त्रित रविन्द्राद्यैः भविष्यति युगेयुगे ।

सूर्यसिद्धान्ते — युगानां परिवर्तेन कालभेदोऽत्र दृश्यते

It is significant to note that just as *Līlāvati* Division of *Siddhānta-Śiromaṇi* contains solutions to mathemtical problems, Tulaja dwells at length with Time, *Kāla, Mahāīkāla* and Creation and Grahas in an ingenious manner. While dealing with Time, i.e. *Kāla,* the author shows his genius by giving references from as many *Siddhanta*-s as possible. They are worth quoting here :—

कालाधीनं जगत्सर्वं कालो ग्रहनियन्त्रितः ।
राशिभेदाकलाभेदैरखण्डः खण्डसंज्ञितः (*Soma-Siddhānta*)
कालोऽप्यखण्डः खेटानां चारभेदेन खण्डितः । (*Garga-Siddhānta*)

1. Verses, 23-27

दिनरात्र्यादिभेदेन महान्कालोऽभिधीयते । (***Paulīśa-Siddhānta***)

स्फुटीकृत्यग्रहैरेवं सूक्ष्मकालस्य निर्णयः ।
अतो ग्रहस्फुटं कार्यं सिद्धान्तोक्तेन वर्त्मना ॥ (***Romaśa-Siddhānta***)

दिनमासायनाब्दादिभेदेन बहुरूपदृक् ।
विभाज्यते महाकालो ग्रहैः सिद्धांतसंस्कृतैः ॥ (***Bṛhaspati-Siddhanta***)

सिद्धान्तेन सफुटीकृत्य रविचन्द्रिकान् ग्रहान् ।
विभज्यते तद्गतिभिः महाकालोऽपि खण्डशः ॥ (***Brahma-Siddhānta***)

युगवर्षमासदिवसाः समं प्रवृत्तास्तु चैत्रशुक्लादेः ।
कालोयमनाद्यन्तो ग्रहभेदैरनुमीयते क्षेत्रे ॥

भूतानामन्तकृत्कालः कालोऽन्यः कलनात्मकः । (***Sūrya-Siddhānta***)

स्फुटीकृतर्केन्दुगतिभेदैः युगादिकालप्रमतिर्विधेया ।

Finally, he gives the line from the great Āryabhaṭṭa's work. Nowhere can we come across such epitome of treatment of *Mahān kāla*! The *Jātakaskandha* details like *Rāśiprabhedādhyāya Grahayonibhedhādhyāya*, *Viyonijanmādhyāya* and other relevent *Jātaka* matters are elaborated in the second *Skandha*.

In the *Saṁhitā-Skandha*, the essential features like *Devatāpratiṣṭhā*, *Tithi-vāra-karaṇa-nakṣatra-yoga* particulars for *Pancāṅga* design, and *muhūrta*, *krānti*, *gocara*, *saṁskāra*, *jāta-karma*, *nāma-karma*, *rāśi-kūṭa* and all details are elaborately treated — The *VĀKYĀMṚTA* part of the Ms. serves as a fine Supplement.

It should be pointed out here that the style of the Text is fine, with *śloka*-s in various metres, and with the embellishment of *Bhūtasaṅkhyā* system, the editor finds it as a great work like the text of great authorities. After completion of the critical edition, the editor will pronounce his opinion. It is hoped that the scholars will find this as authoritative work, after seeing its publication by the Saravsvati Mahal authorities soon.

Mind As Depicted in the *Bhagvad-Gitā*

Dr. Nargis Verma

Bhagwad-Gitā is a highly esteemed religious scripture and, to be more specific, it is a treatise full of preachings in modern times. Lord Kṛṣṇa dispells the darkness of ignorance not only of Arjuna but of the whole mankind of all ages. It is a universally accepted composition constituting the philosophy of life in a poetic style. In its eighteen discourses, the problems and complexities of day to day life are discussed in a simple and understandable manner through the conversation of Śṛī Kṛṣṇa and Arjuna who represents the mind of an ordinary man facing a number of conflicts in his mind. Although we know that the central theme of *Gitā* is to encourage Arjuna to fight to maintain the dignity of a warrior for the just cause yet the mind or *'manas'* is the pivot or the axle round which revolves the philosophy of this elaborate book. If it is understood clearly but intellectually and put into proper perpective and practice by Humanity in the world, we can have perhaps the end of all conflicts which the world is now experiencing.

Manas or mind, though abstract, is a significant and strong element of human behaviour. The serenity of mind is much essential for an individual to keep social as well as universal harmony. The morpho-semantic analysis of the term *'manas'* traces it from the root *'man'* 'to think' proving thereby that mind or *manas* is an impor... member of the faculty of thought in a human body. It is deeply co-related with the intellect (*buddhi*) which is endowed with the power of discrimination and plays thereby an active role if and when

demanded. The equilibrium of the two: the mind and the intellect leads to the realization of the *Ātman,* invariably discussed in the *Bhagvad-Gitā.* There world 'Cetas' or 'cit' is also used as a synonym of *'manas'* and is derived from 'citi' to know'. In our body, all the physcial parts are visible but the mind (*manas*), the intellect (*buddhi*), the vital airs (*prāṇa*) and the soul (*Ātman*) are invisible and abstract.

Occidentalists as well as Orientialists have tried to do a lot of researches regarding the physiological parts of the body but neither the mind nor the soul could he described by them by a certain form. Have you ever seen the figure of mind or soul? No, certainly not. The kernels of the philosophical science of mind are found in the Vedas and well carried out in this portion of the epic *Mahābhārata* in the form of *Bhagvad-Gītā* in seven hundred verses by Śṛī Veda-Vyāsa. Out of 700 verses, five hundred are about the teaching of Lord Kṛṣṇa and the rest of two hundred constitute the queries and comments of Sañjaya and Arjuna, the great hero and warrior of the Pāṇḍavas.

Now the question arises, why Veda Vyāsa advocated the preachings of Lord Kṛṣṇa in such an elaborate manner. The answer is very simple. The teachings of the Lord are meant for all human beings and not only for Arjuna, who is nervous thinking the consequences of the war. Today every person is under stress due to lack of the balance of mind. No doctor or a physician can cure the mental illness completely. Arjuna is also a prey to the mental distress. Like anyone of us, his mind, too, is fickle and indecisive. He explains his mental condition to Lord Kṛṣṇa saying: !१

'O Kṛṣṇa, the mind is surely unsteady (चञ्चल), harassing (प्रमाथि), powerful (बलवत्) and unyielding (दृढम्). I consider its subjuguation to be very difficult like that of wind.' Any person under stress would lose the balance of mind and similar is the plight of Arjuna. Very wisely he surrenders himself completely before Lord Kṛṣṇa like a

1. *Bhagvad-Gita,* VI.34

sensible student who bows down before a teacher to seek his help in times of difficulty. Arjuna asks Kṛṣṇa to lead him along the right path: 'यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे'[1]

He says, 'Teach me, thy pupil, my refuge-' (शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्)[2]. He is overcome with helplessness. His mind is perplexed not knowing what is right (धर्मसंमूढचेताः). He asks the Lord to tell him what is best for him. Lord Kṛṣṇa suggests him three methods for removing the mental distress: action (*Karma*), devotion (*Bhakti*) and knowledge (*jñāna*). The discourses of the *Gītā* are the detailed expositions of these three methods, so called *Karma-Yoga, Bhakti-Yoga* and *Jñyāna-Yoga* (All the eighteen chapters are synthesised in these three broader heads). In a nutshall, devotion is produced by selfless action and constant devotion is called *Upāsanā*. When this *Upāsanā* i.e. devotion to God becomes steady and constant, it results into knowledge. The moment one gains knowledge, the ailments of the body and the mind disappear, But such a moment is very rare due to the interference of the *Indriya*-s. The mind of even a wise person is drawn away forcibly by the senses; howsoever, he may try to control it. The sense organs or the *Indriya*-s are more powerful than any strength, physical or mental but the mind which is the controller of the *Indriya*-s, is itself controlled by them: 'इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ।'[3]

Mind is a good slave but a bad master. During the sleep state of *Indriya*-s, the mind works and takes a person to the farthest place in dream. In *Śiva-Saṁkalpa-Sūkta* of *Yajurveda,* we read about the similar character of the mind: 'यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवेति ।'[4] Consequently mind is explained and defined as 'अतीन्द्रियं मनः. Nobody but a person with steady intellect (स्थितप्रज्ञ) overpowers the dictates of the mind because the intellect has inseperable relation with the mind. It is only with the help of the intellect or *Buddhi* or *Prajñā* that the

1. *Bhagavad-Gīta,* II.7
2. Ibid-II.7
3. *Ibid.,* II-60
4. *Yujurveda,* 34.1

subjugation of the *Indriya*-s is possible. 'वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ।'[1] In the absence of the subjugation of the senses (*Indriya*-s) Gītā reminds us of the series of vices also entering into the faculty of mind such as desire (*Kāma*), anger (*Krodha*), delusion (*Sammoha*), Confusion (*Vibhrama*), etc. resulting into the annihilation of intellect (Buddhi) which ultimately may lead to total destruction of a person:

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।
सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥
क्रोधाद् भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥[2]

To the contrary one who has controlled his mind has detached his *Indriya*-s from the objects, gets peace provided he has purged out the lust and hate. The disciplined self moving among the sense objects mastered by the SELF attains peace. In the words of Lord Kṛṣṇa :

रागद्वेषवियुक्तैस्तु विषयान्निद्रयैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥[3]

Very appropriately it implies that there is no need to renounce the world but one should not get attached to it. If and when you succeed to maintain the detachment in the midst of the objects of attraction, you will be able to enjoy the eternal bliss (*Ānanda*). The eternal Bliss is (possible) only when you visulize it by the Intellect. This is the stage of the equilbrium of *Sat-Cit-Ānanda*. In the present context, *Iśopaniṣad* reminds us of the enjoyment with the feeling of renunciation: 'तेन त्यक्तेन भुञ्जीथाः'[4] In the *Kaṭhopaniṣad*. the mind is described as the rein (Pragraha) in the beautiful analogy of the body and a chariot

1. *Bhagvad-Gītā*, II.61
2. *Ibid.*, II.62-63
3. *Ibid.*, II.64
4. Īśopaniṣad-Ist verse

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥[१]

The mind needs the help of *Buddhi*-the intellect, which is the charioteer of the body (the chariot). With the co-operation of the Intellect (*buddhi*), all the miseries of the mind may vanish and one may attain the feeling of satisfaction and happiness; when you are happy and satisfied, you are able to engage your self in any activity you want. Lord Kṛṣṇa says, such people who are happy and satisfied can steady their intellect without much difficulty :

'प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥'[२]

In purity there dawns on him, (the state beyond)-All sorrow's death. The will of one whose heart is pure is swiftly brought to central Poise. In that peace the extinction of all pains arise for him and he whose heart is peaceful, soon attains equilibrium. Once a man is satisfied and feel happy within, all his miseries vanish. The purity of mind is the remedy for all troubles. Pleasure and satisfaction can be experienced only through peace of mind. For instance when you are mentally diturbed due to some reason, nothing pleases you. Even the best of the things which you like otherwise appear irksome. At such moments you should divert your mind from one object to the other, from one situation to the other. Thereby you can attain the purity and peace of mind. The mind is wavering like the tides of the ocean. It is necessary, therefore, to retain the peace and purity of the mind by practice (*abhyāsa*). For that purpose, the preachings of the Lord do help if visualized in a Solitude :

अभ्यासयोगयुक्तेन चेतसा नान्यगामिनाम् ।
परमं पुरुषं दिव्यं याति पार्थानिचिन्तयन् ॥[३]

1. Kaṭha Upaniṣad, III 3
2. Bhagavad-Gītā, II.65
3. *B.G., VIII.8*

'With the mind not moving towards anything else, made steadfast by the method of habitual meditation and dwelling in the Supreme, Resplendent *Puruṣa,* O son of Pṛthā, one goes to him'. The *Abhyāsayoga* is the practice of mental concentration through *Yama, Niyama, Prāṇāyāma, Pratyāhāra, Dhāraṇā* and *Dhyāna* as suggested by Patañjali also. These are the powerful instruments to bring the mind of a *sādhaka* under control. For that purpose the mind is to be fixed upon some goal or destination which is possible only when one is able to develop complete devotion (निष्ठा-भक्ति) to the Ulimate Truth. An ideal devotee, therefore, prays for unmoving faith in Him, because he knows that it is through this faith that he transcends all obstacles that prevent his union with Him. *Bhakti Yoga* (the tweth Chapter of Gītā) is the highest culimination of *Jñāna* and *Karma*: Lord Kṛṣṇa says :

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥[१]

'They are according to Me, the best knowers of *Yoga,* who having their mind centred in Me, worship Me with great faith, forever attached to Me'. To achieve this stage one has to undergo very slow process to control the mind. The forces propelling the mind outwards are ordinarily strong and difficult to resist sometimes. The aspirant should fix up his mind within himself and should not think of any thing whatsoever. Where the outward play of the mind is successfully prevented and attention is entirely fixed within, it has nothing other than the self itself for its object and the result is self-realization.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥[२]

'As often as the wavering and unsteady mind goes forth, so often reining it in, let him bring it under the control of the self.'

1. *Ibid.,* XII 2.
2. *B.G.,* VI. 26

Futhermore along with*Abhyāsa* (Practice), *Śraddhā* (faith) and control (*Saṁyama*), *Vairāgya* (rennuciation) or detachment too is necessary for the subjugation of the mind. The thirty fifth verse of the sixth chapter clearly explains that control of mind is possible through practice and renunciation both put together:

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येन च गृह्यते ।।[1]

To the contrary, one whose mind is not under control would find the practice of *Yoga* and Self-realization very difficult due to lack of the concentration:

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ।।[2]

Now *Abhyāsa* or the practice refered to above is nothing else but the concentration of the mind by preventing it from wandering to other objects. This process of preventing the mind from wandering and drawing it back to the right object is known as *Abhyāsa*. Thus gradually practising the concentration of the mind to the Omni present, the Omnipotent and the Omniscient, the aspirant may achieve the essence of the existence. This is the realization of the Ultimate Truth and should be the target of life.

Besides, the concentration of mind and meditation bring about the construction of a new mind, a new mode of thinking. Contemplative life is diametrically opposite to worldly life. Old *Saṁskāras* based upon the thoughts fixed on the sense objects have to be annihilated through constant and intense practices. These are carried on with zeal for a long time so that the new spiritual *Saṁskāras* are created. The Imperishable Lord in whom the self-discipline enters, free of attachement, desiring whom, one observes celibacy :

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1. *Ibid.*, VI. .35
2. *Ibid.*, VI. 36

तदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥[1]

Lord Kṛṣṇa says: 'What the knowers of the Veda speak of as impeishable, what the Self controlled (*sanyāsins*) , freed from attachment enter, to gain which goal they lived the life of a *Brahmacārin*, that I shall declare unto thee in brief'. And that is described as 'Om' : 'ओमित्येकाक्षरं ब्रह्मं'. The spiritual *Yoga* through the utterance of *Oṁkāra* is enunciated in the following verse of *Bhagavad-Gītā* :

सर्व द्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥[2]

'Controlling all the senses, confining the mind in the heart, drawing the *Prāṇa* into the head, occupied in the practice of concentration, uttering the one syllable *'Om'* the *Brahman*, and meditating on Me, he who departs leaving the body attains the Supreme goal'. The seat of the mind starts from the heart, then it crosses the throat and rests on the extreme side of the left eye and the seat of the soul is on the extreme side of the right eye. This is the reason why we try to concertrate between the two eyebrows in meditation. The practice of merging the mind into the *Ātman* can be practised in the following way:

-training the mind to concentrate on *Brahaman* through some symbol first (the picture etc.)

-chanting the name of the Lord either through speech or mind without, aiming at any reward but with devotion and faith in its efficacy.

-contemplating upon the injunctions of the scriptures related to the *Paramātman* and putting the same in actual conduct.

1. *Ibid.*, VIII. 11
2. *Ibid.*, VIII 12-13

-associating with saintly people who have realized Paramātman and listening to their discourses with devotion.

-praying to the Almighty with the utmost humility and inten sify religiously for the destruction of the fickleness of the mind and for fixing it on the God.

-worshipping the God through mental process with the feeling of complete surrender thereby shattering the bonds of 'me' and 'myness'.

Now the complete surrender to the God needs the total detachment from the world. Although it is difficult, but not impossible, to practise the feeling of renunciation in the world yet it should he attempted upon when we know that it is the key to success, just as a patient of diabetes leaves the intake of sugar when he knows that it is harmful for body. Similarly, you have to use the force of your will (*saṁkalpa*)[1]and effectively prevent the mind from being tempted and tossed about. You should never feel depressed by failures for depressin is harmful. Try over and over again with determination till you suceed. This is the message of the Lord given to the world by the media of Pārtha (Arjuna) in *Bhagavad-Gītā*. Lord Kṛṣṇa says if at all you want to get attached, get attached to me.

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥[२]

'With the mind attached to me, O son of Pṛtā (Kuntī), take refuge in me, practising *Yoga*. Thus you will know me fully'. Over and above Lord Kṛṣṇa says :

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वापापेभ्यो मोक्षयिष्यामि मा शुचः ॥[३]

'Leaving all religions, you come to my shelter alone., I will liberate thee from all miseries, grieve not. The attachment of the

1. संकल्पविकल्पात्मकं मनः तर्कभाषा, केशवमिश्र
2. *Bhagavad-Gītā*, VII.1
3. Ibid., 18.66

mind with God through Yogic perceptions leads to oneness with Him and that is called Monism. To sum up, the whole description can be reviewed into the following tips :

-Concentration of mind is the key to sucess. Concentration (dhyāna) is the key and *manas* is the lock. Open the lock with the key to enter the doors of the Supreme.

-Diversion is an important method to aviod mental depression

Manas, Buddhi, Ahaṁkāra and *Ātman* are the compendium of consciousness (*caitanya*). Concentration of mind plays a significant role in the compendium.

-Relaxation in the Environment free from pollution is the best friend of *manas*. It helps in recharging the battery of mind and contributes towards the longevity of a person.

-Slow and steady method in doing things help in maintaining the concentration. When you rush up your pressure of the blood shoots up, which is very harmful in consequences.

-the discourse like *Jñānakarma, Karma-Sanyāsa, Ātma-Saṁyama, Jñānavijñāna* etc. revolve round the flux of the concentration (*dhyāna*) of the mind only.

-The power of descrimination in selecting good or bad; right or worng comes through the concentration of the mind.

Will power is the utmost force that helps to resolve and achieve one's goal. This again is possible only through the concentration of the mind.

Ultimately God is realized through the mind possessed of all powers (concentration included) with full devotion and complete surrender. We live in the dominion of God as G stands for God, O for Omnipresent, Omniscient and Omnipotent and D for Dominion. Let us pray to the Almighty God for the universal peace with fully integrated and concentrated mind:

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग्भवेत् ॥

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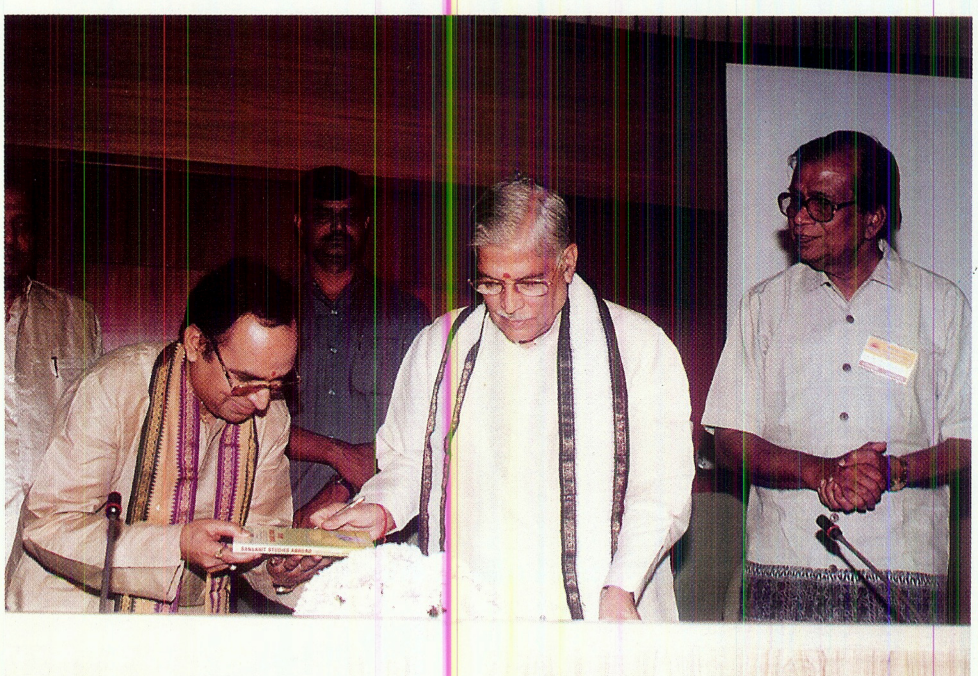
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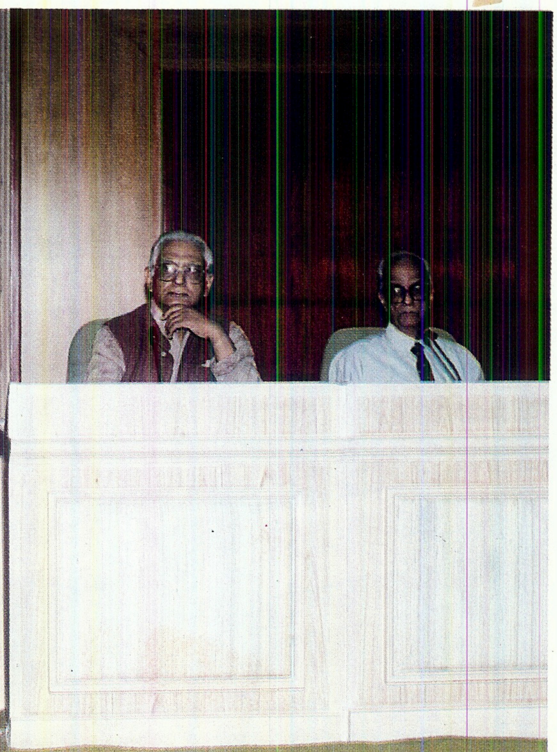




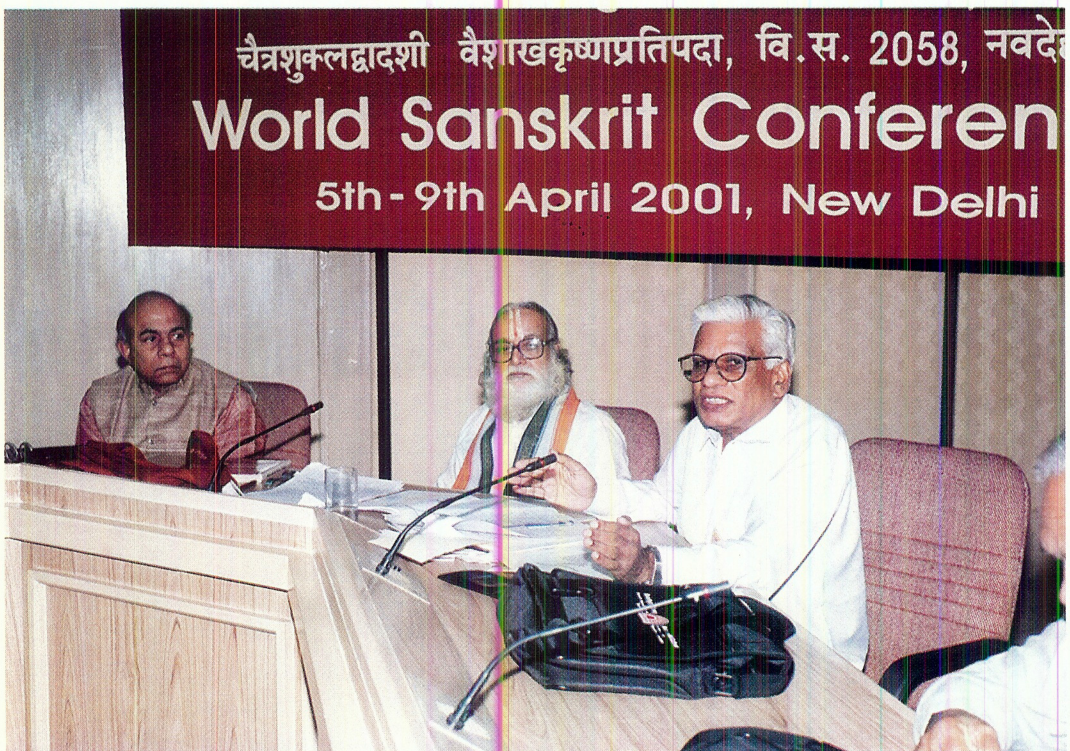

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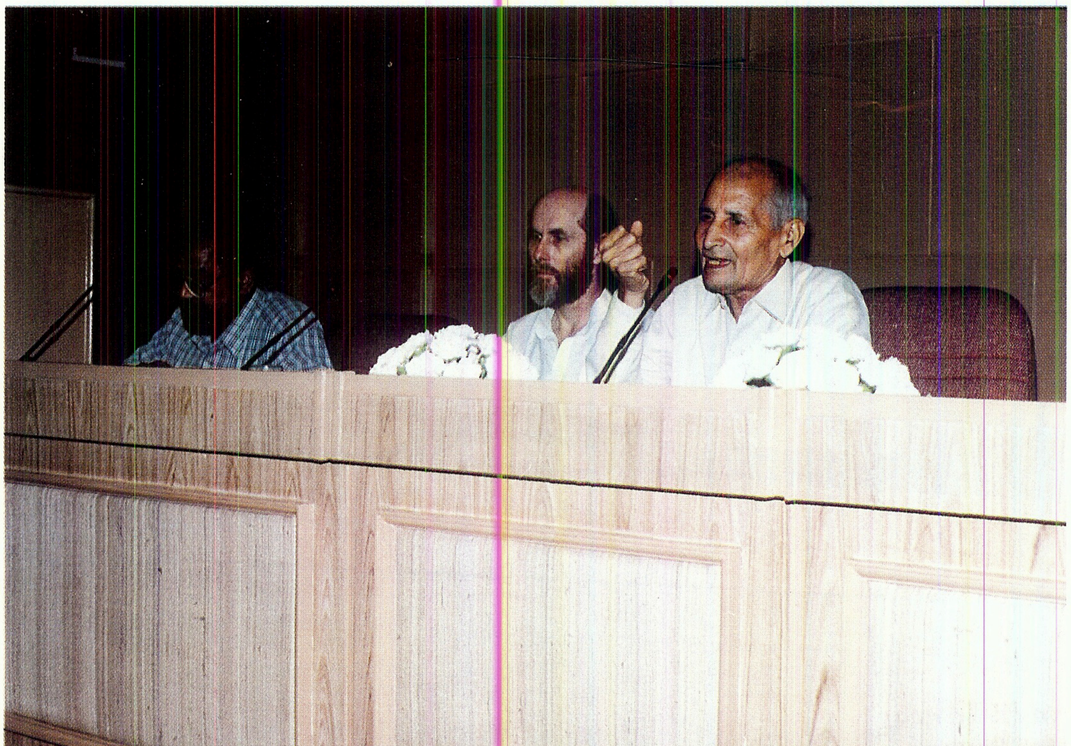

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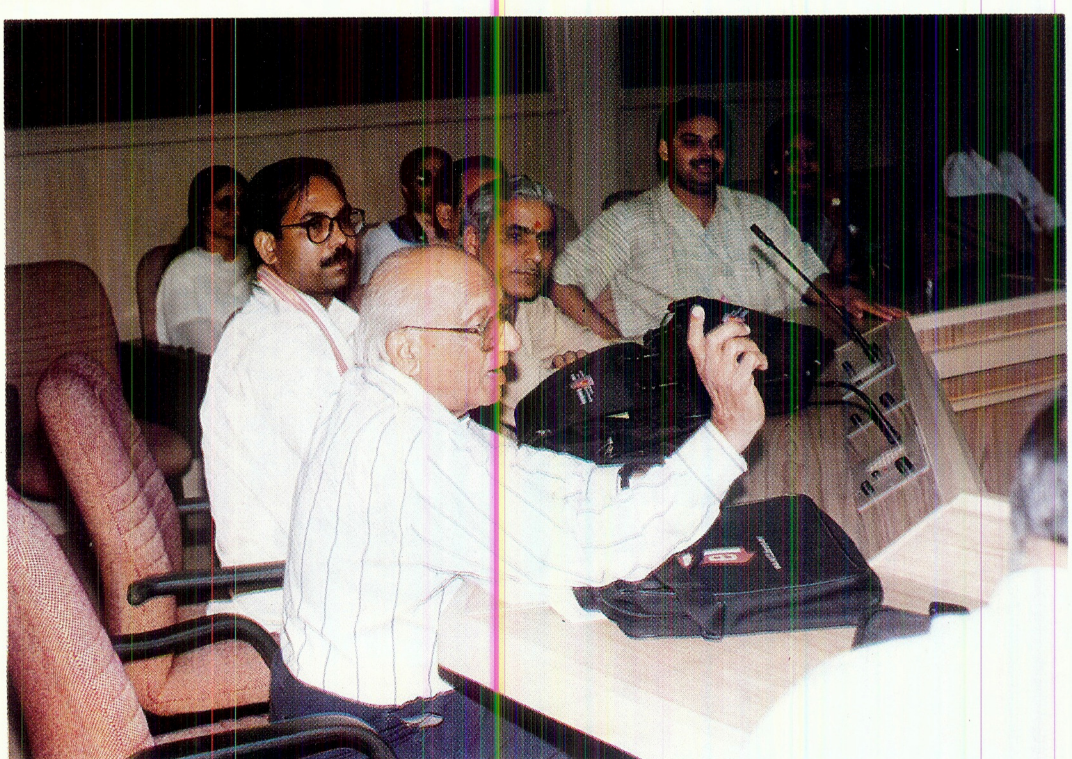













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